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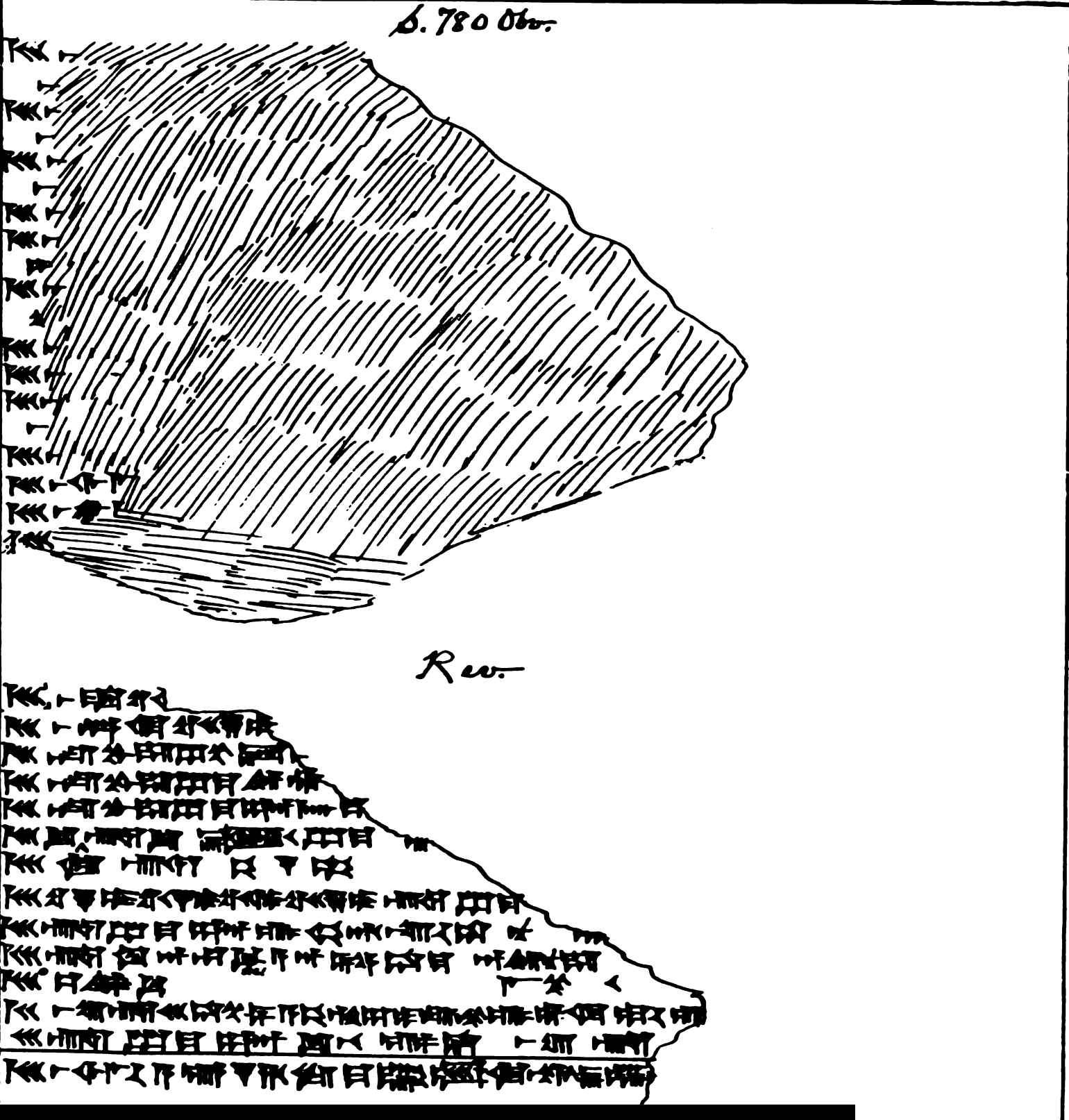

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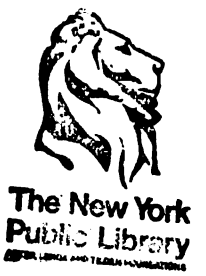

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Astrological-Astronomical Texts

COPIED FROM THE ORIGINAL TABLETS

IN THE BRITISH MUSEUM

AND AUTOGRAPHED

BY

JAMES A. CRAIG, PH. D. (LEIPZIG)
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Leipzig
J. C. HINRICHS'SCHE BUCHHANDLUNG
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Preface.

The series of astrological-astronomical tablets commonly known as the 'Illumination'(?) of Bel, so far as it is certainly known and contained in the British Museum collections, together with others related to this series, is given in the following pages. There were at least seventy tablets in the series as we learn from K. 2329, Rev. (p. 29). Page 1 gives the label to the series, and a similar label of another series is subjoined, as it enables us to restore the former. I have arranged the numbered tablets and those whose places can be determined by the aid of the catch-lines according to the numbers of the colophons. Occasionally, in order to fill out the page, I have inserted a tablet, or fragment of a tablet, which is not definitely known to belong to the tablet which it follows (as in the case of K. 886, p. 11), or, which are known to have no connection, except in the general character of their contents (as K. 11094, p. 13). I have indicated these additions in the Index by means of a horizontal line drawn beneath the last number belonging to the tablet.

Following the numbered tablets on pp. 48—52, and pp. 93—94, are several which evidently belong to the series, but which cannot with certainty be assigned to a definite place within it. In addition to these I have added a number of miscellaneous texts of the class of 'forecasts' which, if not all of the series, are nevertheless related closely enough to it to be studied in connection with it. At the end I have appended a few texts of an explanatory character and relating to the series.

The publication of these texts was undertaken at the suggestion of Dr. E. A. Wallis Budge, Keeper of the Department of Egyptian and Assyrian Antiquities in the British Museum. I take advantage of this opportunity of publicly acknowledging the many official courtesies received from him, which tended to facilitate the work of copying and collating.

I have endeavoured to give correct copies, as far as this was possible for me, but no one is better aware than I am of the difficulties which beset the copyist where the nature of the subject is often obscure, the tablet badly written, or badly preserved. And these conditions exist in many instances in the tablets of this series.

I shall be glad, therefore, if my critics will kindly contribute their quota to the study of these texts by pointing out any errors they may discover. A criticism which satisfies itself with the ungracious suggestion that the author knows little about the subject and that he has made many and inexcusable errors, but does not take the trouble to point them out, has surely been guilty of a performance which must be much more indicative of his own misconception of the critics' duty than gratifying or helpful to his readers. And in so far as such a review must inevitably convey a false impression to the reader it is not only manifestly unjust but argues a certain mental or moral obliquity on the part of the writer.

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Professor Jensen has favoured me with a review of Vol. II of my Religious Texts, in the *Theologische Literaturzeitung*, 1899, No. 3, the closing sentence of which justifies and compels the above remarks. It would at least have tended to remove our suspicion of 'Dünkelhaftigkeit' to acknowledge that his review of Vol. I was based upon an unfinished work which he inadvertently or mistakenly dealt with as final. When the finished texts stood before him, to which we feel confident Dr. Jensen can not add many or serious corrections, he failed to acknowledge his error which I had plainly pointed out in the Preface to Vol. II, where I also stated my reason for bringing out Vol. I before I was ready to add 'Corrections.'

Father Scheil appropriated, translated, and published without permission in the *Revue de l'Histoire des Religions*, 1897, some of the more important and *easy* texts which I had copied and published in Vol. I, of which I had promised a translation in the Preface. Father Scheil's brief introduction is quite in keeping with his literary brigandage. Having assured his readers that I do not understand my own texts he thinks that no one is likely to cry out *au voleur!* He says that the *connaisseurs discerneront facilement les parties corrigées .. par nous.* He would have done well to add in this connection that Volume II containing corrections to Vol. I had appeared some months previously by the author himself. Father Scheil's translations of Assyrian texts have called forth such serious criticisms in the past that he can ill afford to speak of incompetency in others, especially when he proceeds to furnish us with fresh evidences of his vulnerability in the translation of these texts. I have read hastily only two or three of his translations of my texts and am reminded of Johnsons' famous remark that „a man does not need to eat a whole leg of mutton to find out that it is rotten." The very first line of Scheil's translation is a blunder of the most superficial kind.

Page 1, l. 1 = e-bir šami-e šâpi-ku irṣi-tim

Who *traverseth* the heavens, who *heapeth up* the earth, is translated:

by Scheil: *Dieu qui crée à neuf les cieux, fabricateur de la terre,*

l. 2 = ba-ki-ki mê$^{pl.}$ tam-tim mu-ur-riš arišu(?)-tu.

Who poureth out the waters of the sea, who planteth the planting?

Scheil: *qui mesure les eaux de la mer, qui plante l'espace.*

The first part of the text containing the hymn to Marduk Scheil separated from the second part in praise of his spouse, Ṣarpanit, notwithstanding the fact that the text makes them both dwellers in the same temple *E-Ud-Ul.* One of the most important parts of the text, the rubric which joins the two sections, is omitted altogether. Yet this rubric shows that after the hymn to Marduk was said or sung in the presence of Marduk the worshipper was directed to go before Ṣarpanit and there repeat the following one.

ištu pân Bêl ṣi-ma ana bêlti-ya iḳribu šuatu ḳibi

From the presence of Bêl go forth and to the divine lady this prayer speak.

This fact, and the relation of Ṣarpanit to Marduk, are by far the most important parts of the text. The former, Scheil omits entirely, presumably either because he could not translate the line, or did not appreciate it; by the mutilation of the text he makes it impossible for his readers to discover the second.

On the same page, in the hymn *à Aššur*, from l. 4 to l. 24, from two to four signs are wanting at the beginning of each line in the text, but, with the exception of *eight* of them, Scheil represents them as complete and the *parties 'restituées par nous' les connaisseurs discernent facilement.*

ll. 11—12 e. g. [ana kul]-lu-me ad-na-a-ti a-ḫar-riš lu-up-ti.

[ana la m]a-še taḫ-sis-tu a-na še-me-e ar-ku-u-ti

[I show for]th (Ašur's glory) to all lands i will declare (it) for the future.

[That] the memory [be not forgotten], that the future may hear.

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Scheil: *à l'admiration des peuples, je veux le reveler ouvertement;*
je chanterai son intelligence, pour les jours à venir.

In the following line the verb, or pronoun, is lost entirely in the first member of the parallelism, but Scheil scorns to notice the fact and translates the line,

. . . a-na da-ra-a-ti lu-šar-bi e-nu-us-su
[ ] forever I will magnify his lordship,
pour l'éternité. je celebrerai son pontificat!

Aššur was no *pontifex!*

The broken lines 15 & 16 both begin with bânû. Scheil makes no suggestion of their incompleteness and the bânû in l. 15 he translates correctly by *créateur*, but the same word in l. 16 he translates *fils*.

l. 15 pa-ti-ḳu ḫur-ša-a-ni (= the creator of the forests) Scheil translates *auteur des habitations;* l. 16 bânû ilâni (= creator of the Gods) he translates *fils d'Anu!* In 15 my text gave *ḫi* for *ḫar* by oversight, but even a beginner should have recognized the error when translating.

lines 20. 21 are according to the text:

. . . . ki-ma šad-di-e ul tu-ta-a ša i-šid-s[a].
. . . . [ki]-ma ši-tir bu-ru-um-me ul i-šid-sa a-dan-na
[his . . .] like the mountains thou discoverest not the foundation thereof.
[his . . .] like the firmament its base is without bound(?)

Scheil translates as complete lines and as follows:

Son esprit est comme les montagnes, vous n'en voyez pas les fondements,
Comme les constellations du ciel, vous ne fixez pas de limite à leur chiffre.

If ul i-šid-sa a-dan-na may be translated, *vous ne fixez pas de limite a leur chiffre* and i-šid-sa = *les fondements*, the Assyrian language is the *tohu wavohu* of all speech.

On page 3, the continuation of the same text, in the first line the first sign *ša* which begins the *second* half of the line is put at the beginning of the line and Scheils' rendering of the line:

. . . . . ša la im-maḫ-ḫa-ru ḳa-bal-šu
whose battle cannot be opposed.
is: sa (for ša) . . . *nul n'y pénètre!*

The fourth line which reads:

. . nu ilu Bêl ilu Ea ^{ilu}be-lit Igigi u ^{ilu}[A-nun]-n[a-k]it
Bêl Ea the divine lady of the Igigi and Anunaki

Scheil fails utterly to restore and mistranslates.

Lines 10 & 11 he translates:

d'un cycle de règne lointain, qu'il lui fasse aimer E-šarra
Afin qu'il ait sur les lèvres et proclame sans cesse.

But the Assyrian reads:

palê$^{pl.}$ ar-ku šanâti$^{pl.}$ la ni-bi
a-a im-ma-ši ta-nit-ti ^{ilu}Ašur li-šaḫ-sis E-šar-ra
Long regnal years, years without number.
Let not the Glory of Ašur be forgotten, may Êsarra be remembered.

Scheil joined the first half of line 10 to the second half of line 11, dropped entirely the second part of line 10 and the first part of line 11, and gave the above as the result!

On page 4, l. 12, we read the following line ascribed to the petitioner of Istar: *un bon rôti sur une poêle dispose-moi et rassasie moi!* as the pretended translation of:

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az-ḳup-ki karpat a-da-rim ši-man-ni u mug-ri-in-ni

I have set up for thee a sacrificial(?) vessel; hear thou me, and be gracious to me.

These are examples, and not exhaustive even, of the 4 pp. which I have hastily looked over. Surely so very fallible a worker as Father Scheil is unfortunate in being gifted with such a large degree of temerity. Witness his last juggling with the name of Chedorlaomer. He reads:

ûm-(um) ša ku-dur-nu-uh-ga-mar instead of

ṣabum (um) bušû I-nu-uh-sa-mar, and translates

with the two lines preceding: 'The goddesses of the land of Emutbalim, as a reward for thy valour on the day of the defeat of Kudurlagamar, I give thee.' For: The goddesses of E. which are assigned to thee, the troops under the command of Inuḫsamar will bring to thee in safety. See Introduction to King's *Letters etc. of Hammurabi.*

Father Scheil published *Recueil de signes archaïques.* Thureau-Dangin in his excellent work, *L'Ecriture Cunéiforme,* calls attention p. VII, Note (1), to the forms offered by Scheil and writes *Je crois nécessaire de faire observer que les formes citées par le P. Scheil aux Nos* 15, 44, 51, 97, 120, 124, 138, 147, 148 et 192 *n'existent pas, et sont le résultat d'erreurs de lecture; j'ai pu le constater en me reportant aux textes eux-mêmes ou aux copies que j'en avais prises.* Enough said!

I hope that those who are interested in the astrology and astronomy of the Babylonians will find the present publication of value as a contribution to the study of the subject.

University of Michigan, March 1899.

James A. Craig.

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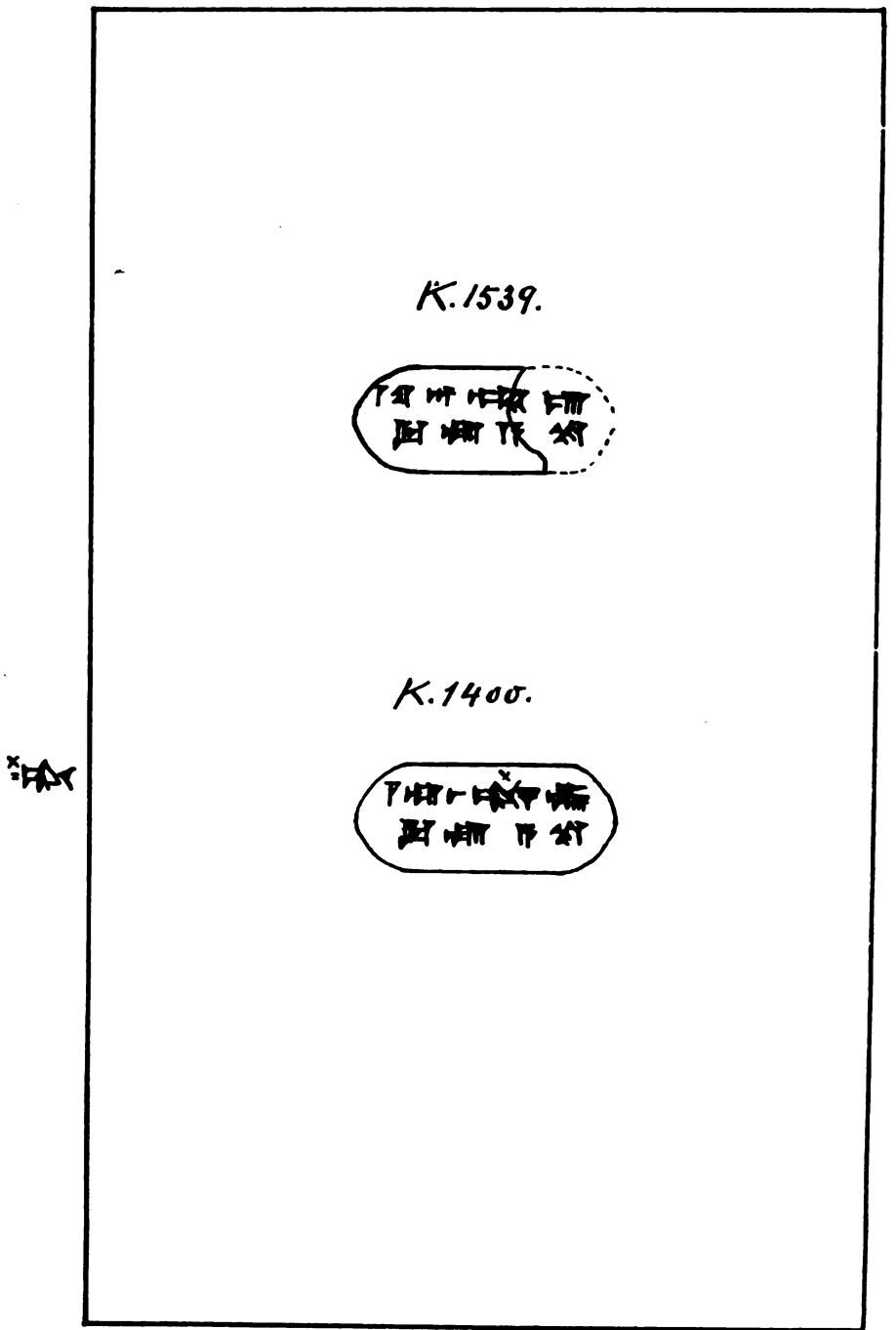

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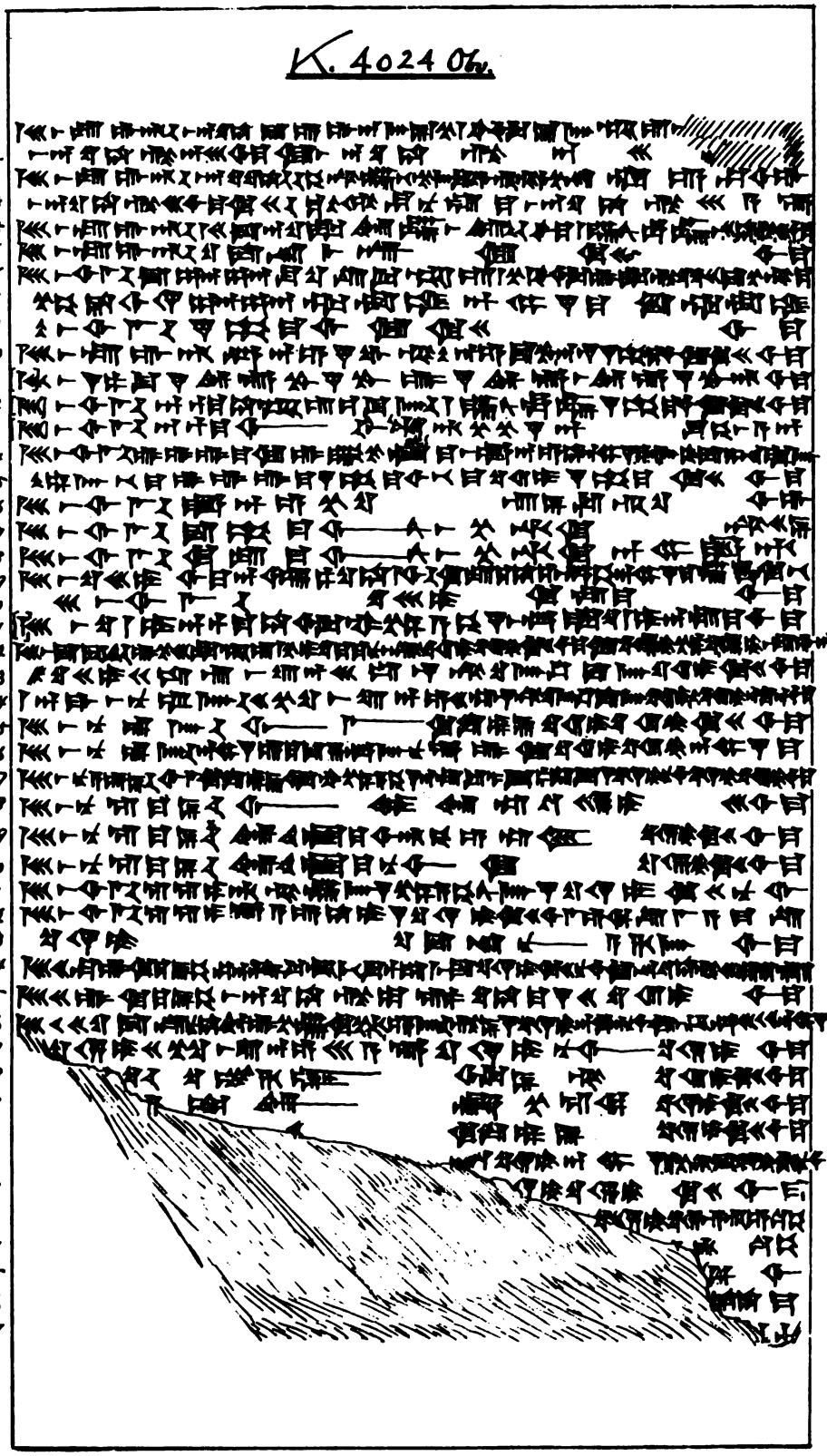

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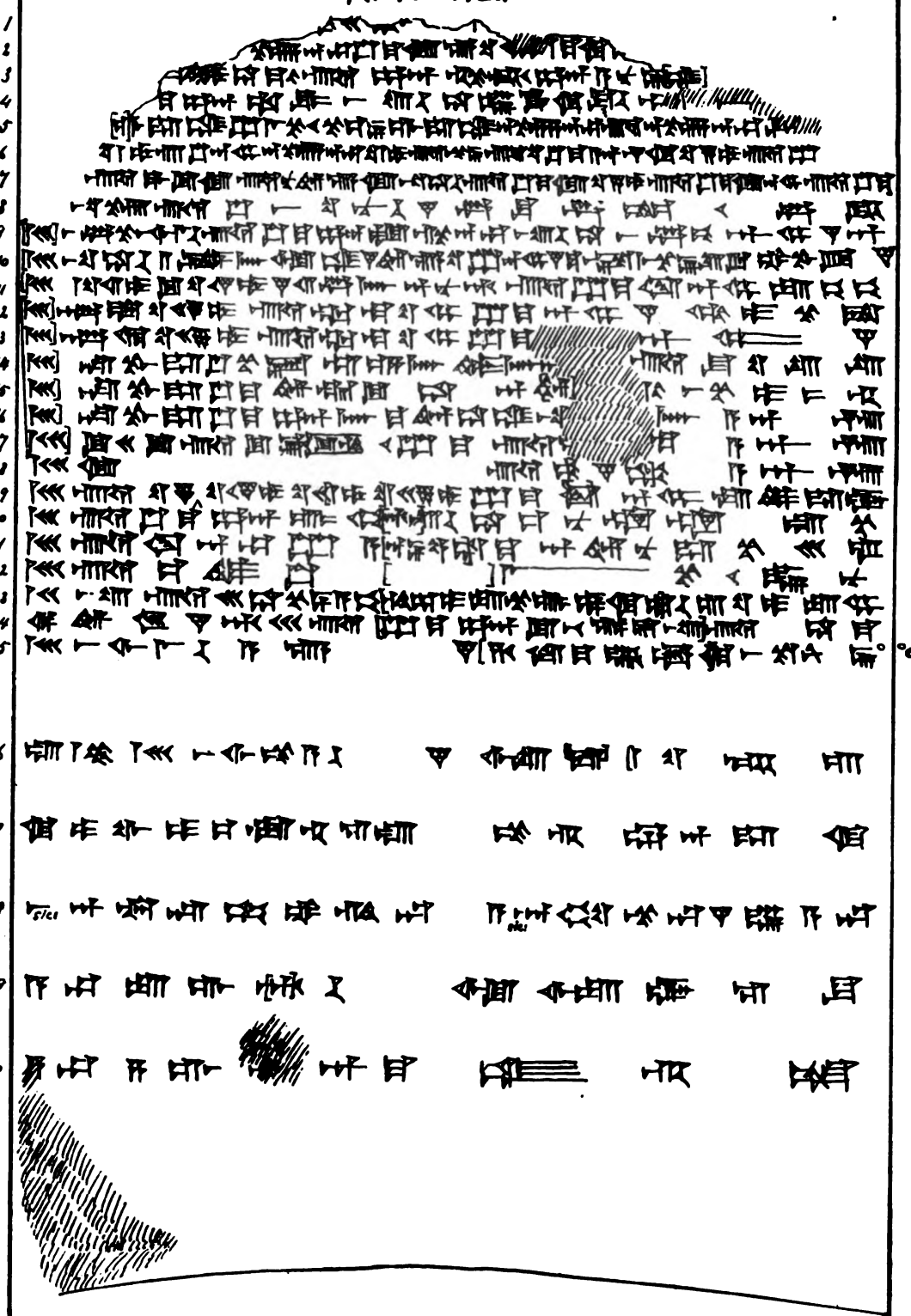
K. 4204 Rev.



°cf. S. 780, c.d.

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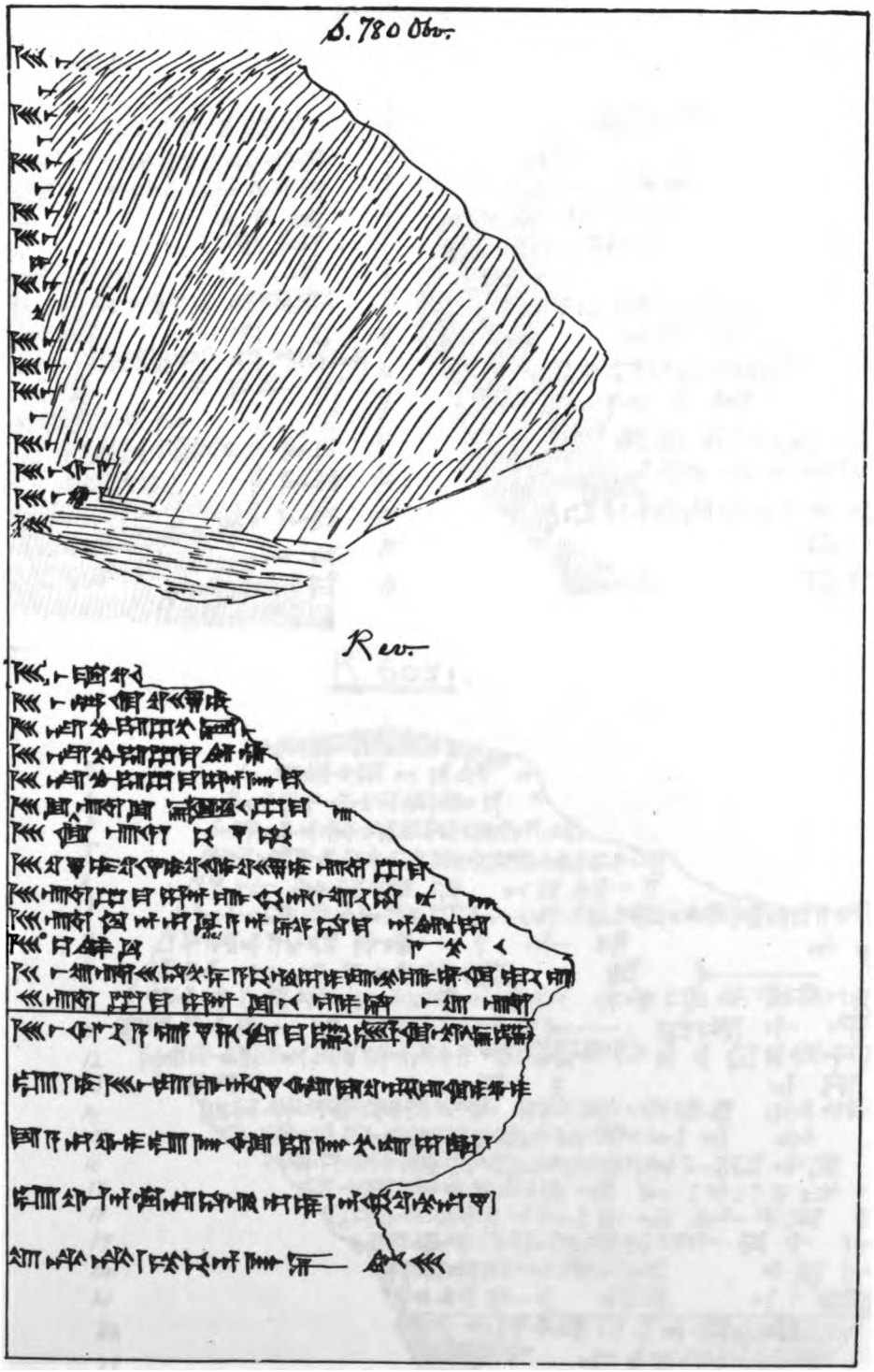

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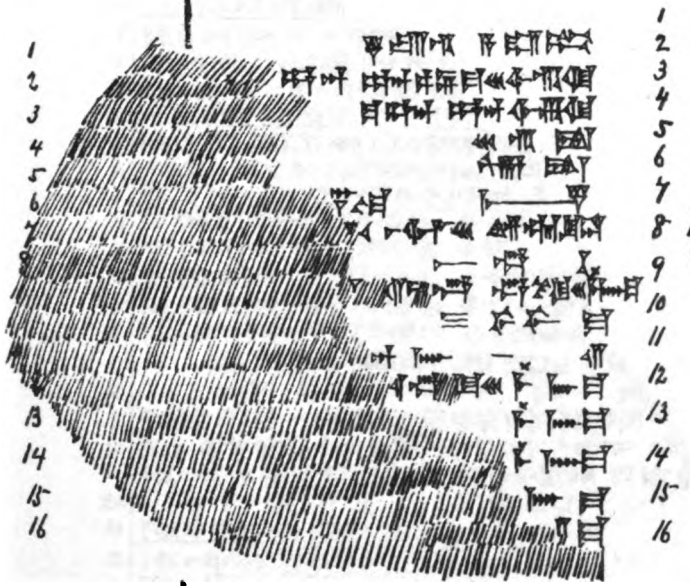
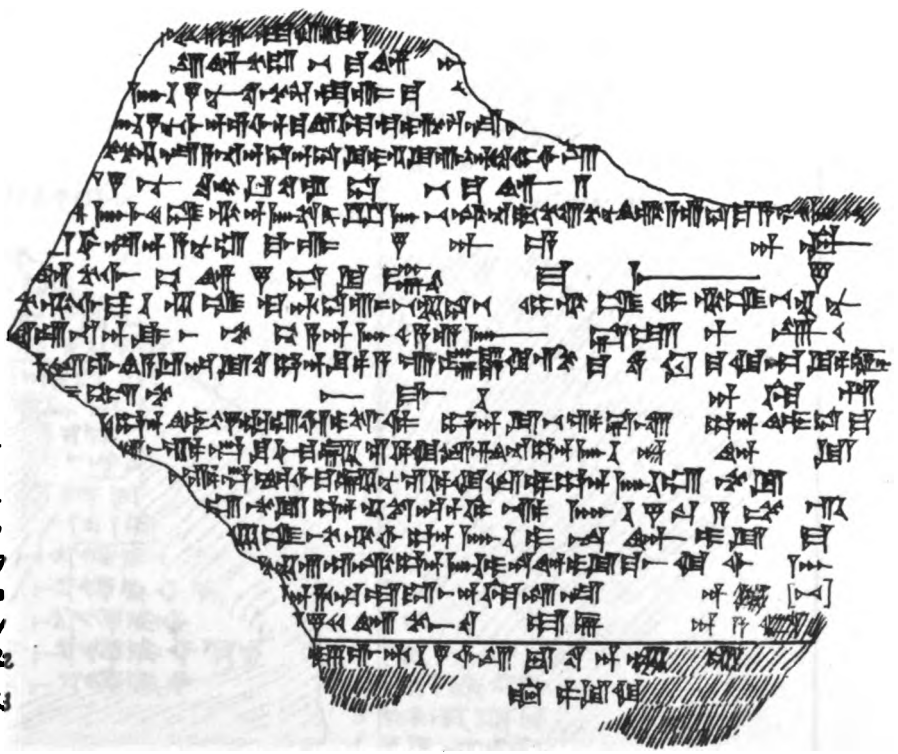
K.2254.

Obv.



Rev.

K.6051.



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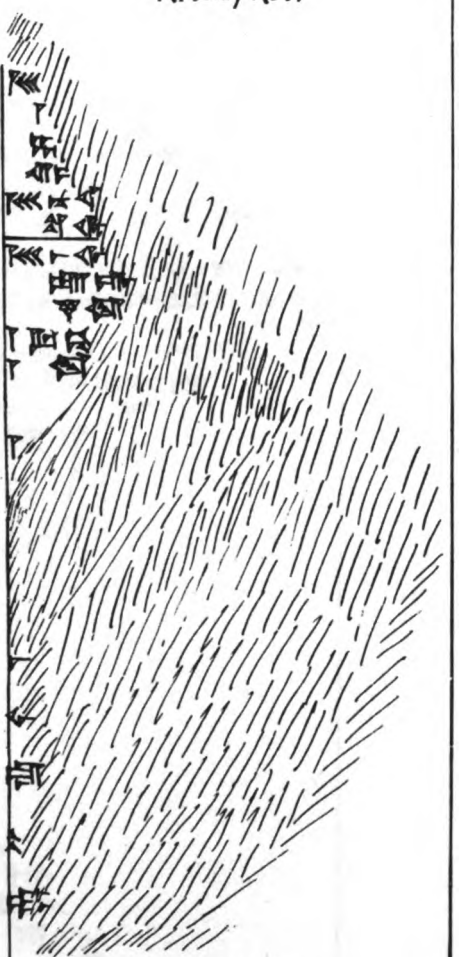
K.4027.Obv.

K.4027 Rev.



K.3139 Obv.

K3139 Rev.

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K 2068+2251 Obv.

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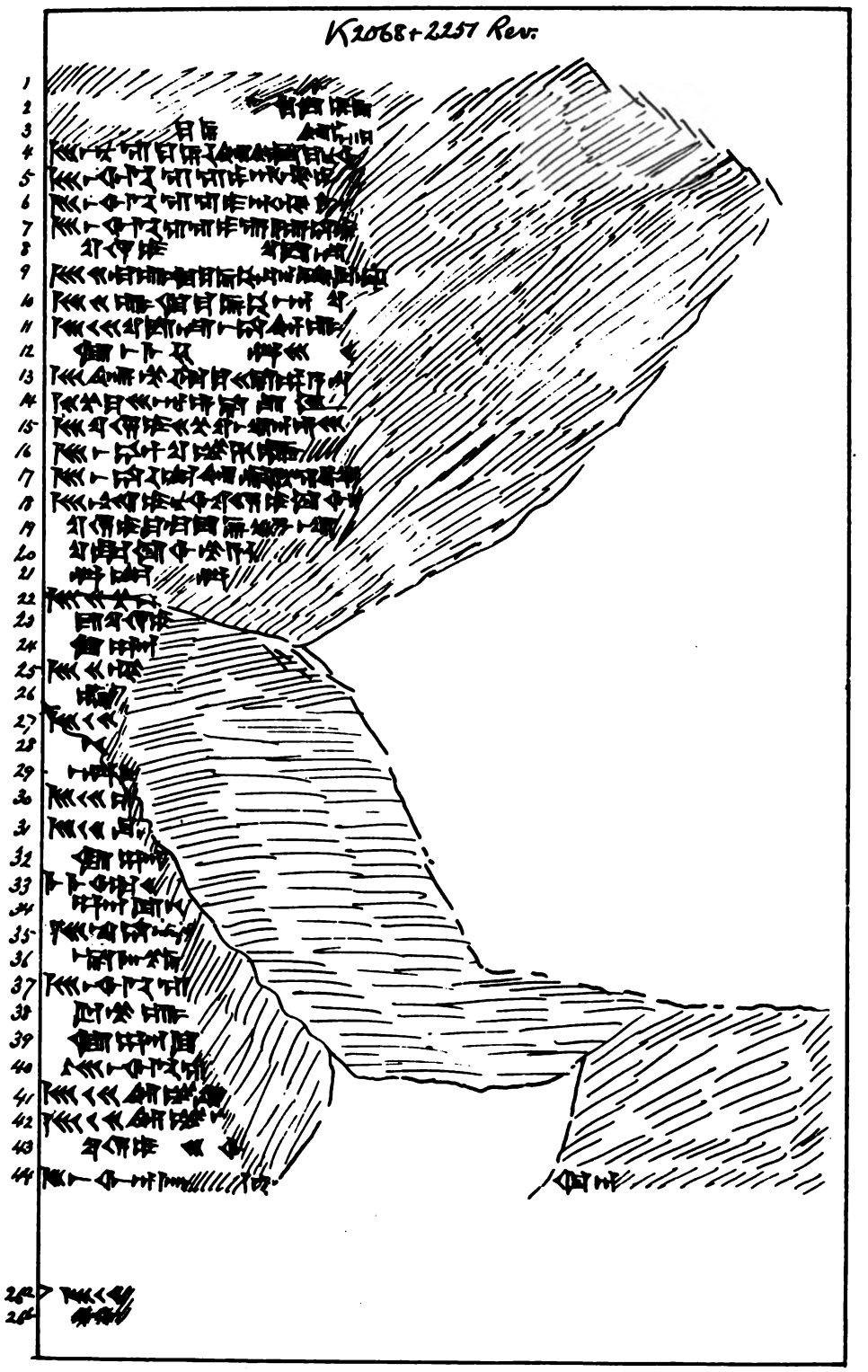

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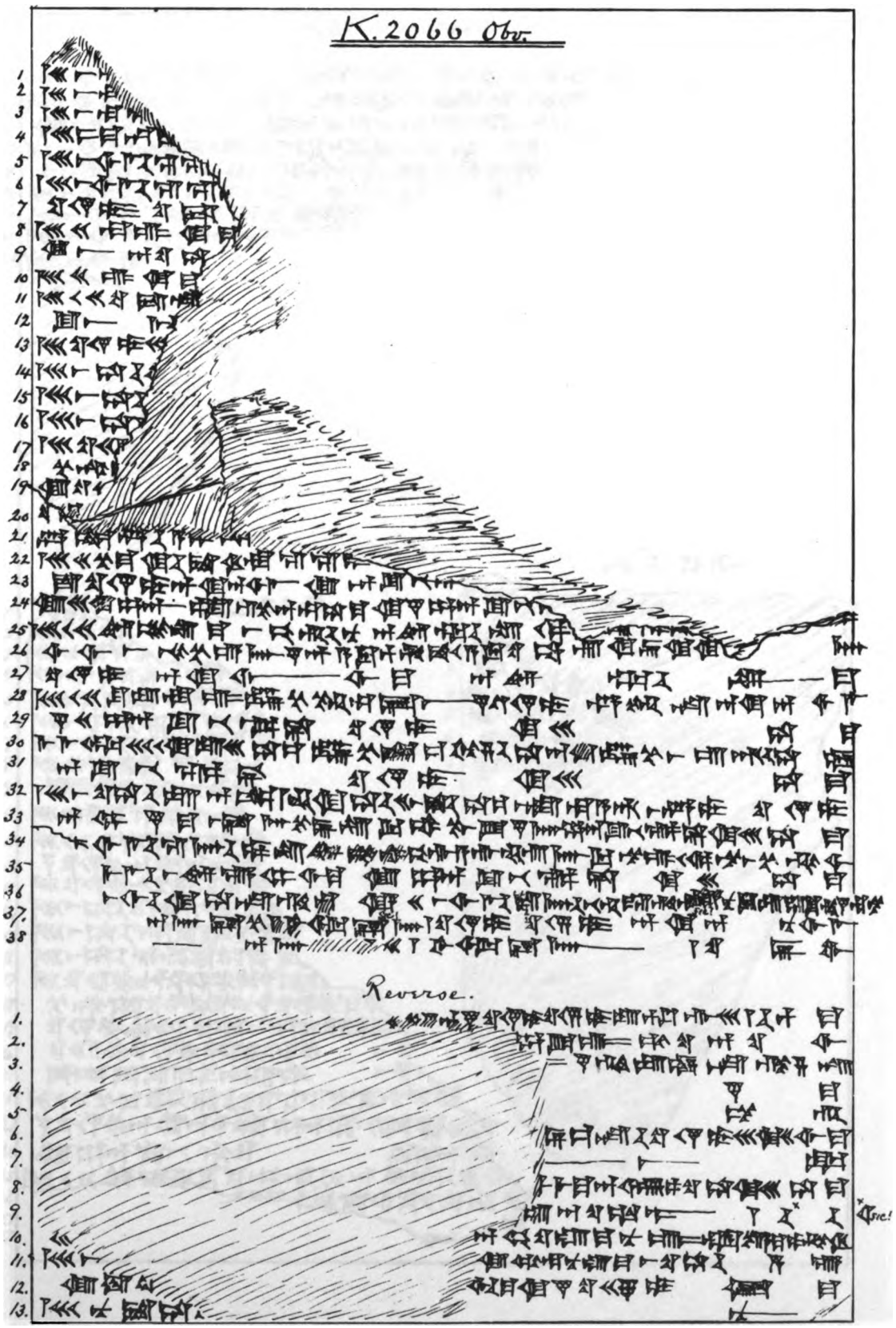

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K.2066 Rev. cont'd.

K.2073 Obv.

K. 2073 Rev.

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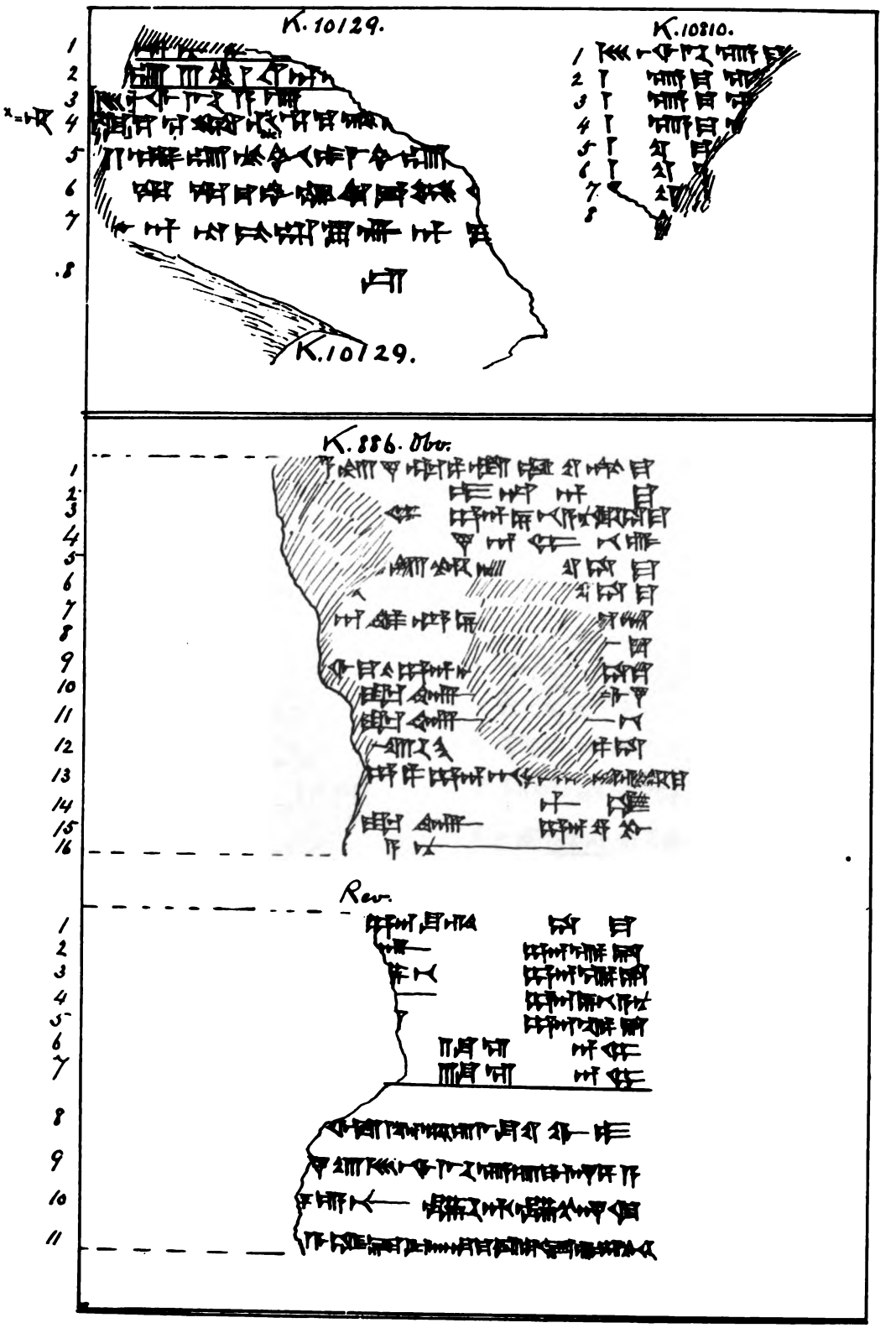

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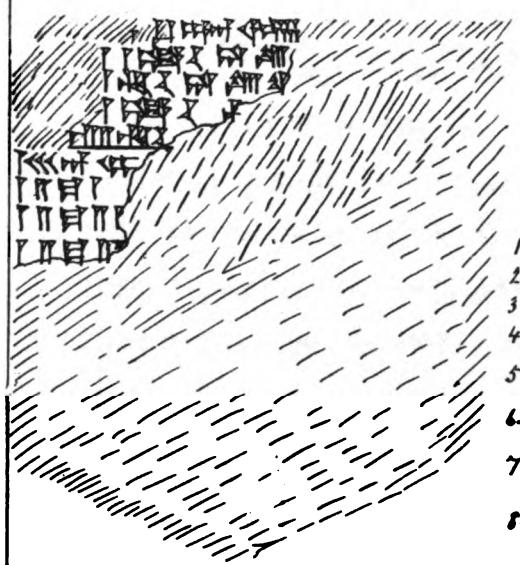
K.5280 Obv.



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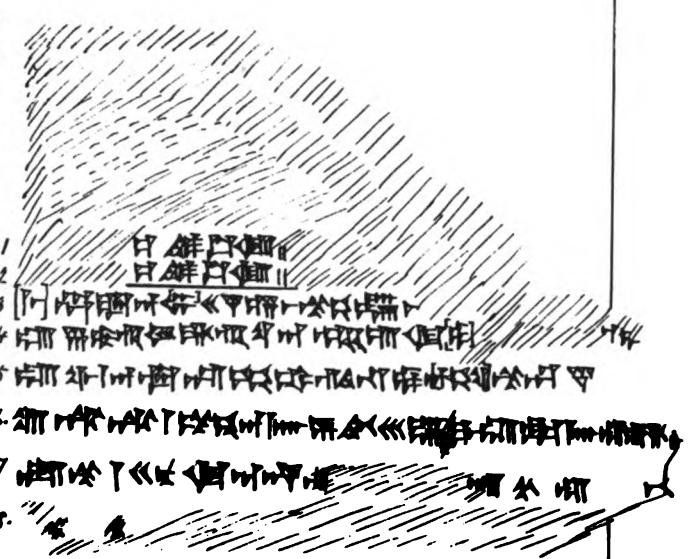
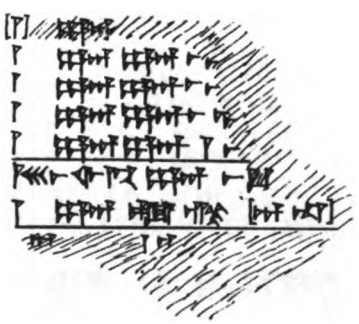
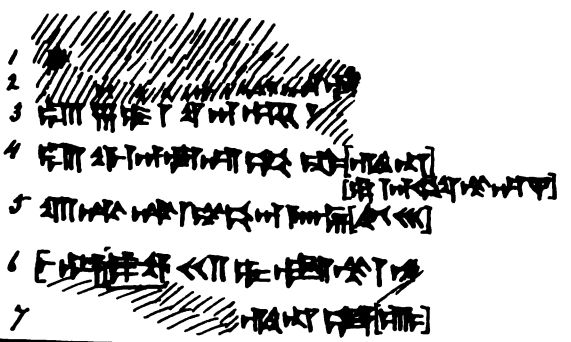


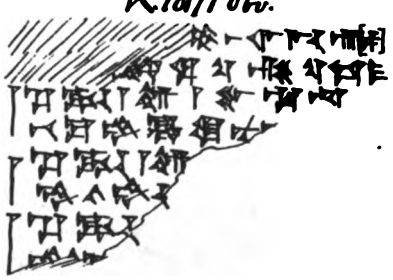
K.5281, Obv.



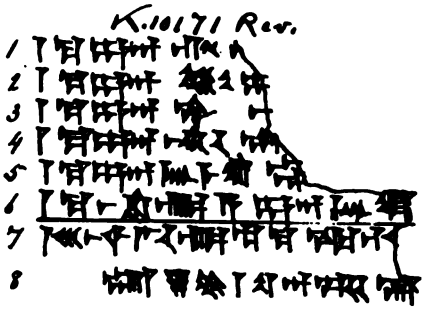
K.5281 Rev.



K.10171 Obv.



K.10171 Rev.



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K.3044.
79,7-8,150.
K.11004.

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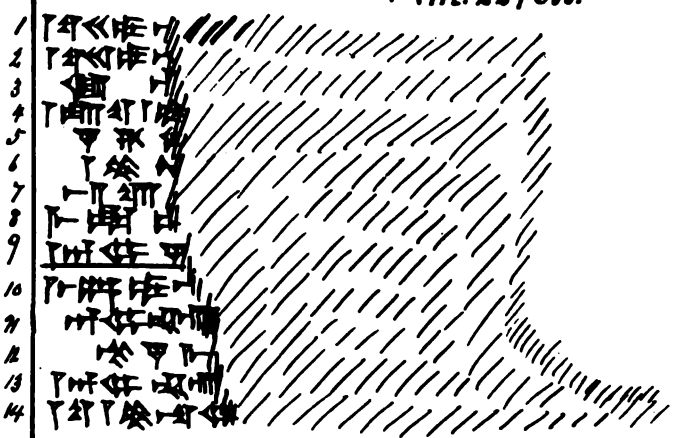
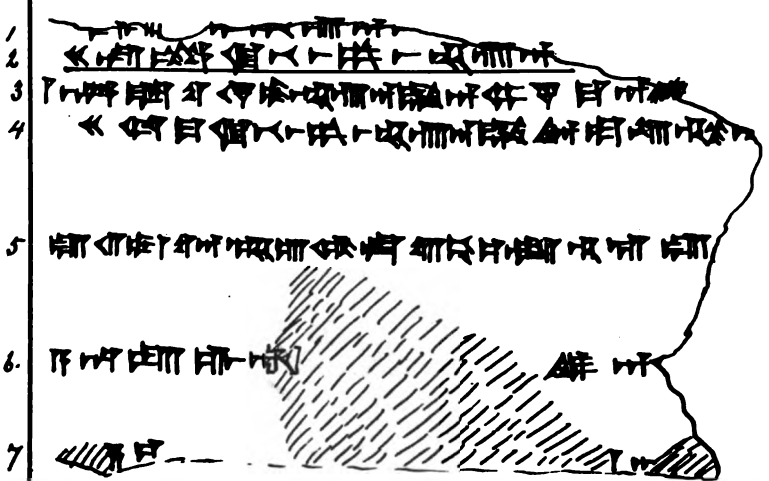
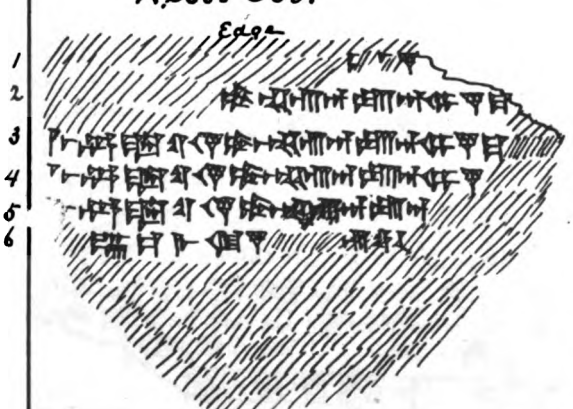
Rm. 229 Obv.



Rev.



K.2688 Obv.



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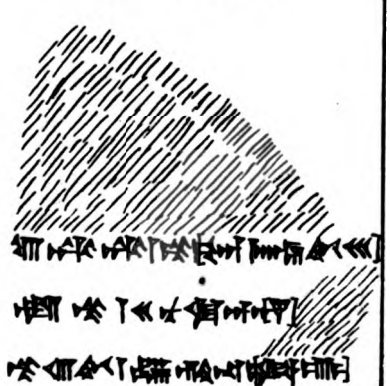

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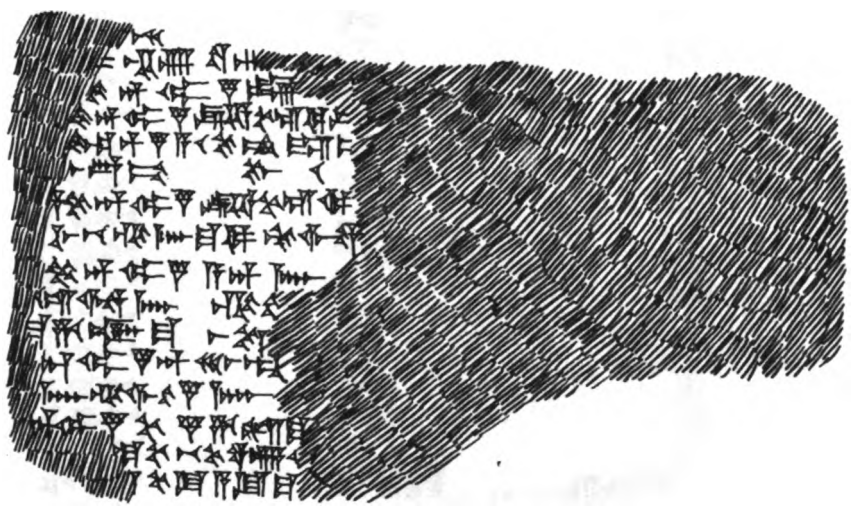
K.158. Obv:



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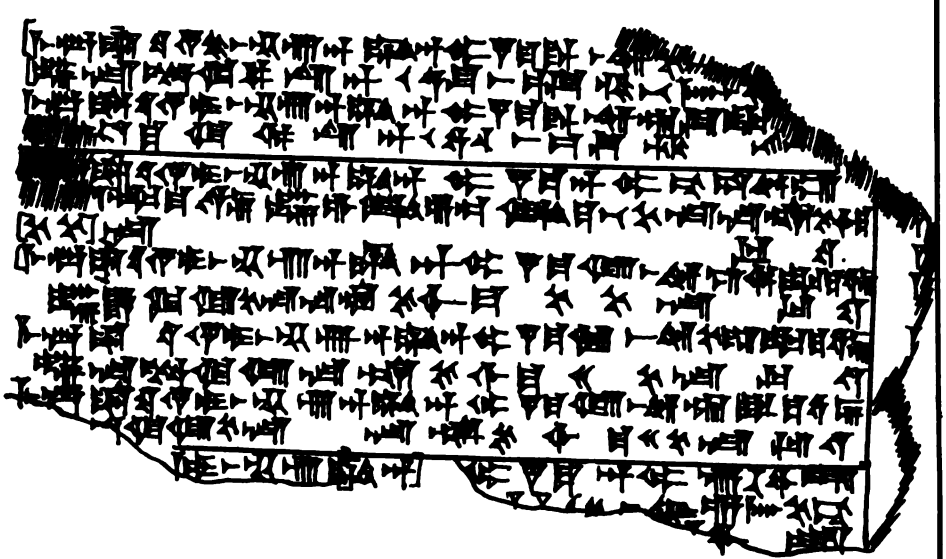

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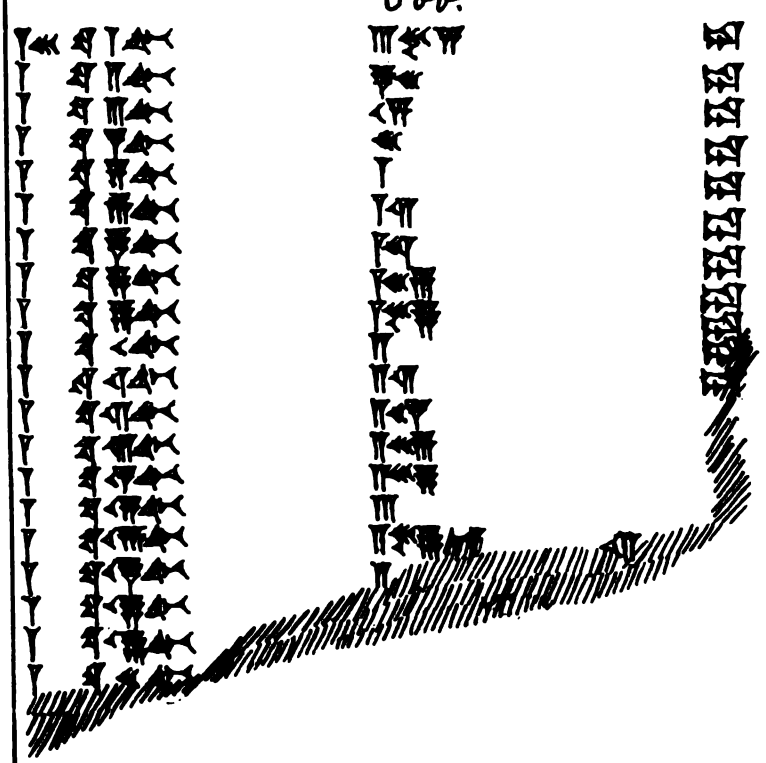
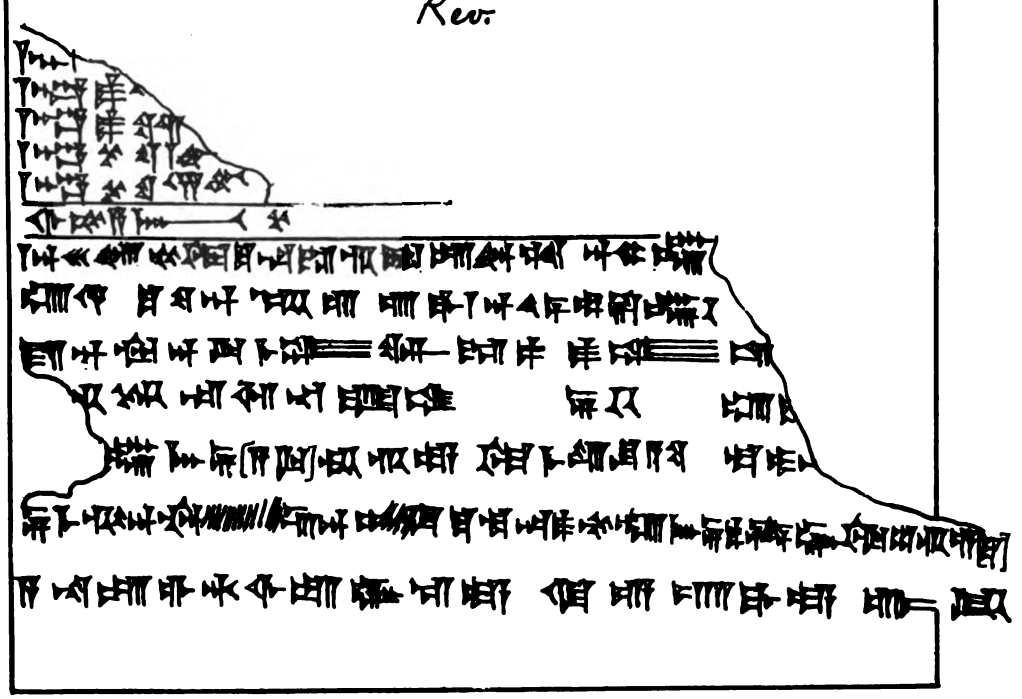
80. 7-19, 273.

Obv.



Rev.



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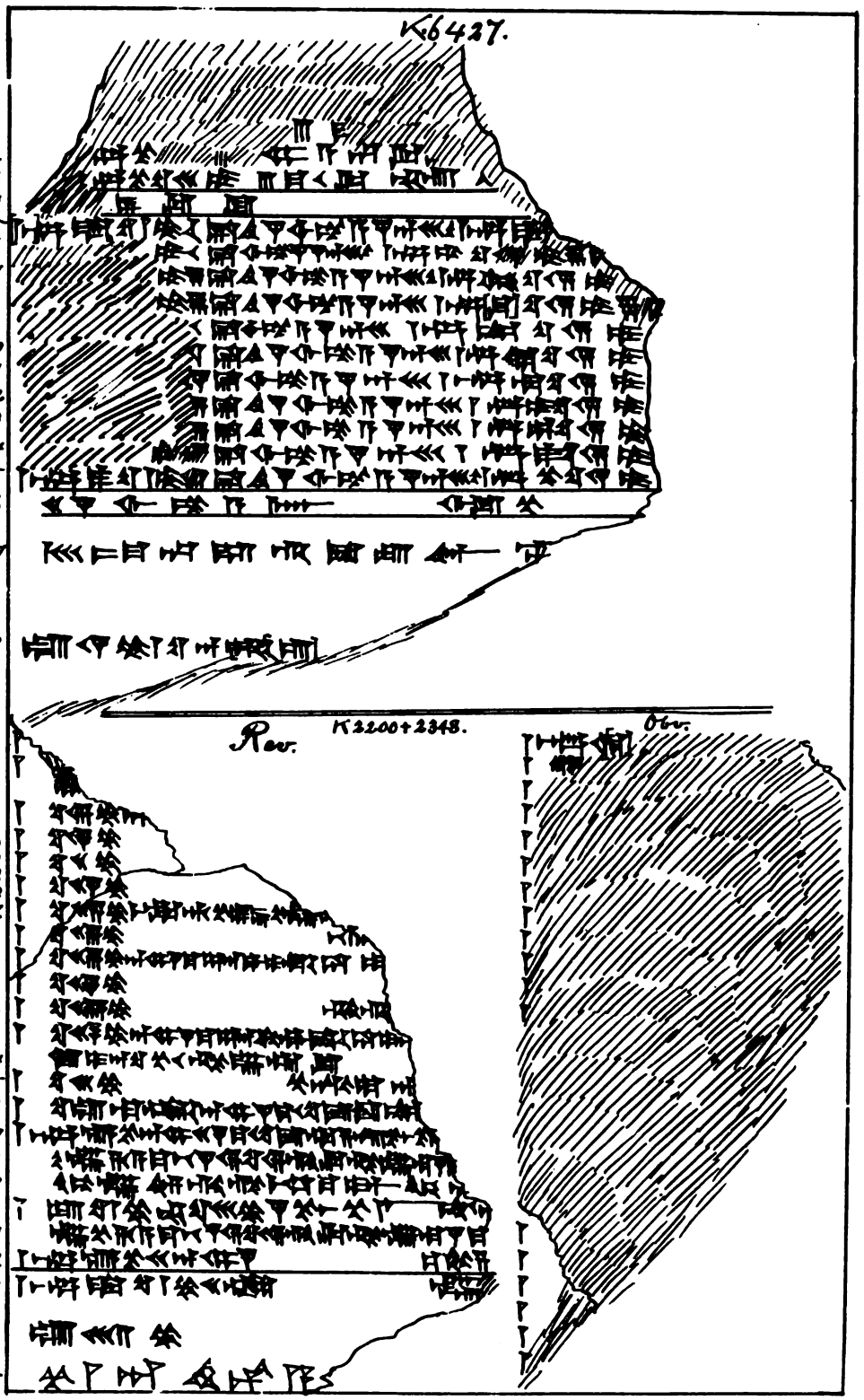

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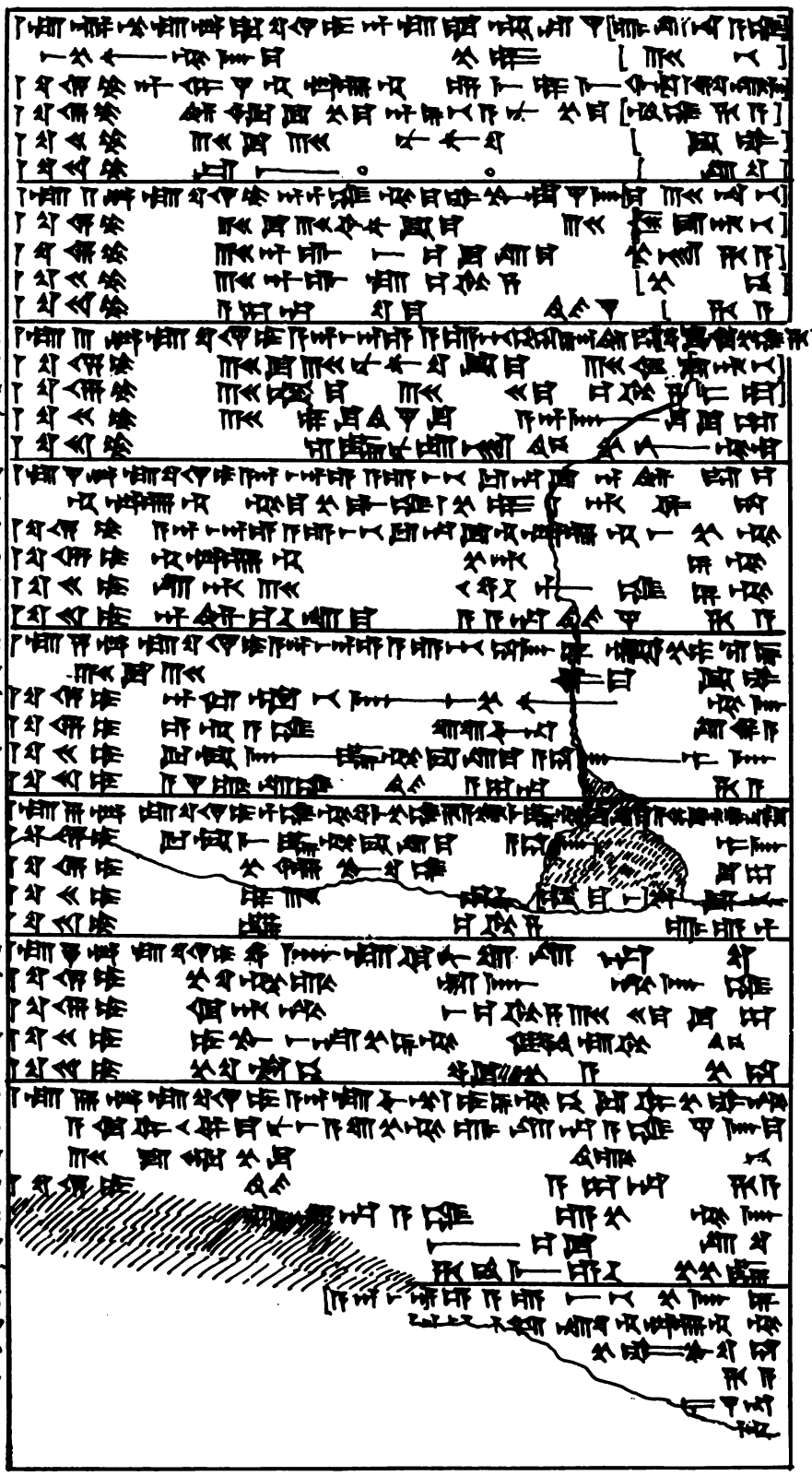
K. 2048 Obv.



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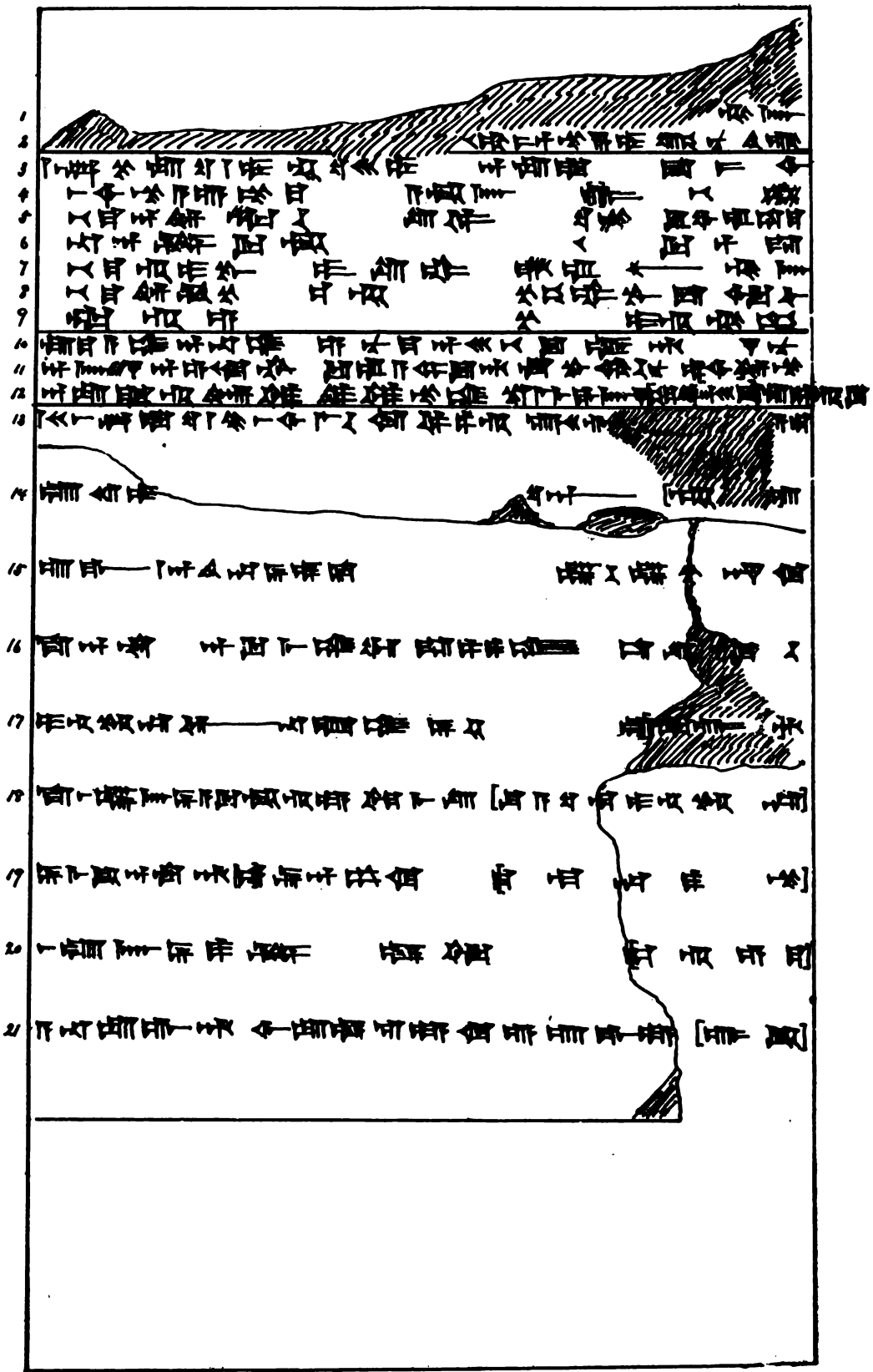
K.3048 Rev.



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K 270 Col. I.

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K.270. Cl. II.

cf. catch-line of S. 780. and below l. 31.

1 item.

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K. 270 Col. III.

For lines 1–11 and restoration of 12–17 vid. K. 2048 Ob. 29–42.

so copy - birûša!

* Sic! in copy III R. 54 No. 1 obv. III. 27!

* 1 BA. on 4.

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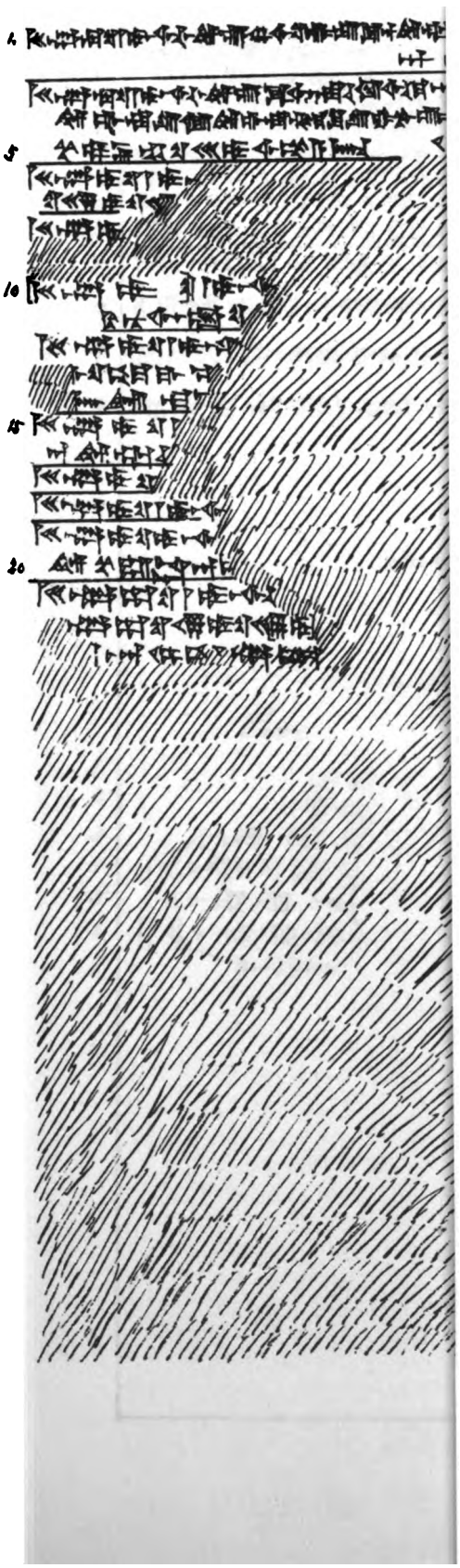
83a.

Col. II.



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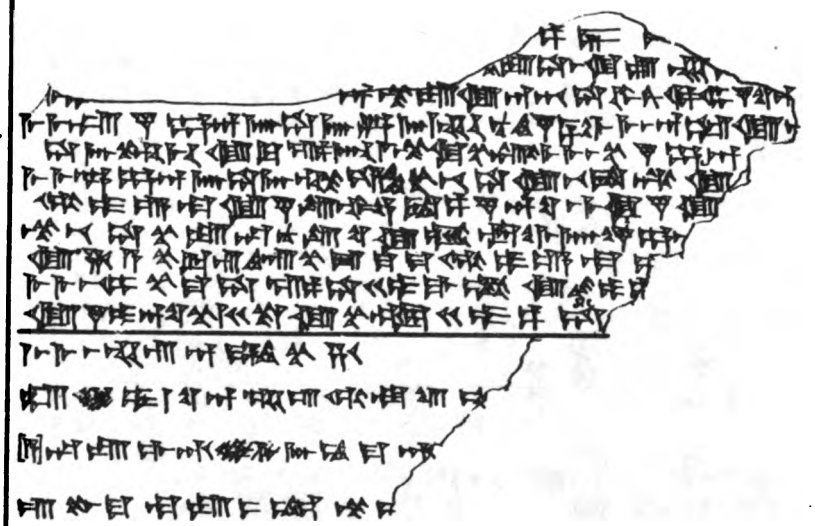
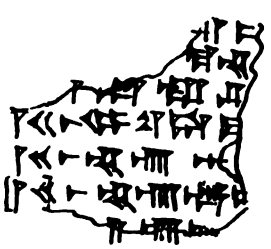
81, 7-27, 87.

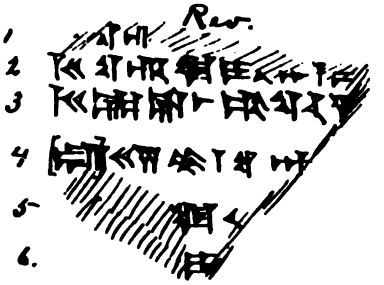


K12368+12706.

Obv.



Rev.



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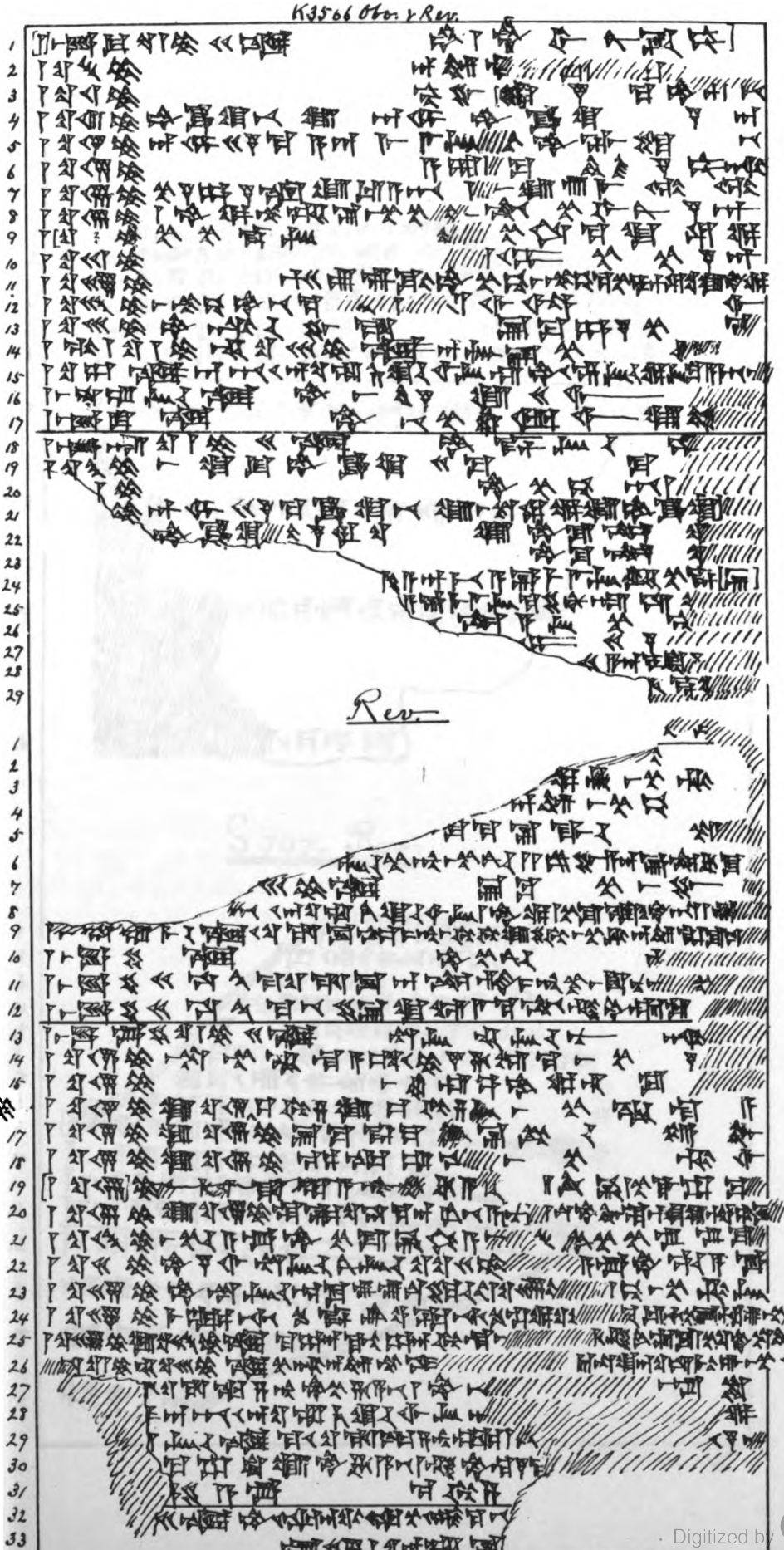
K3506 Obv. & Rev.



Rev.

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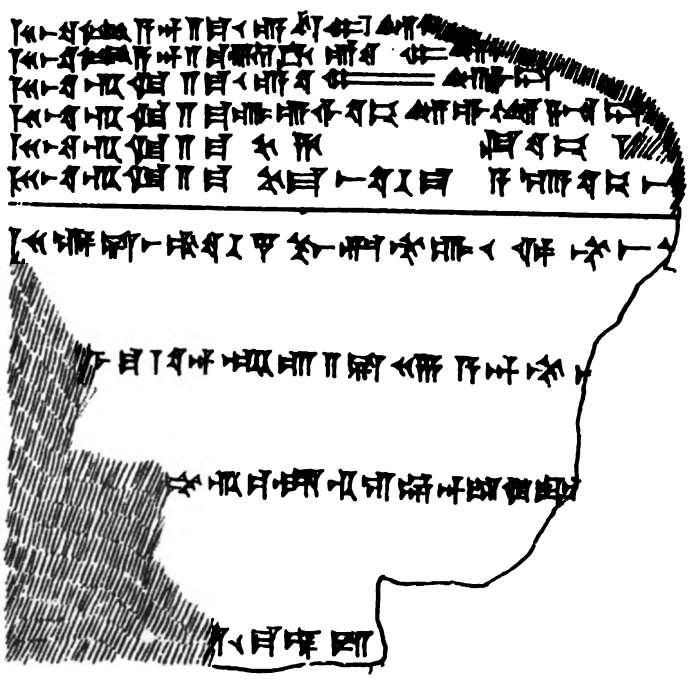
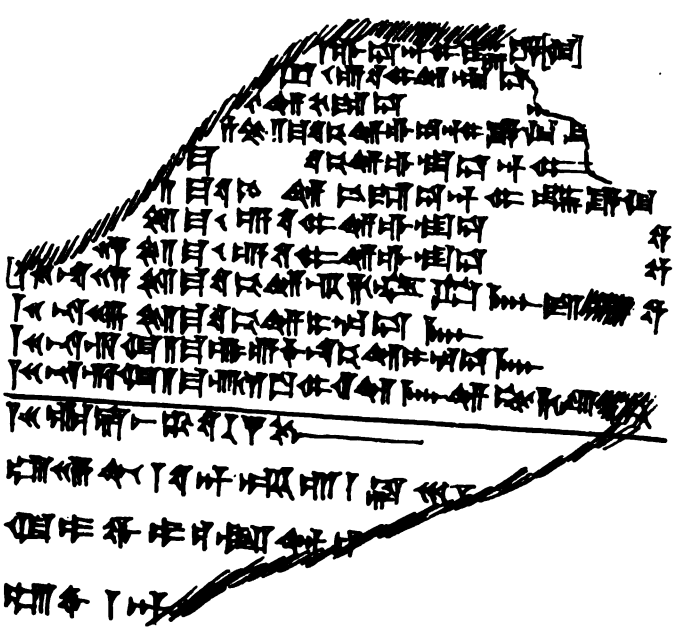
K.2221 Rev:



S.707. Rev:



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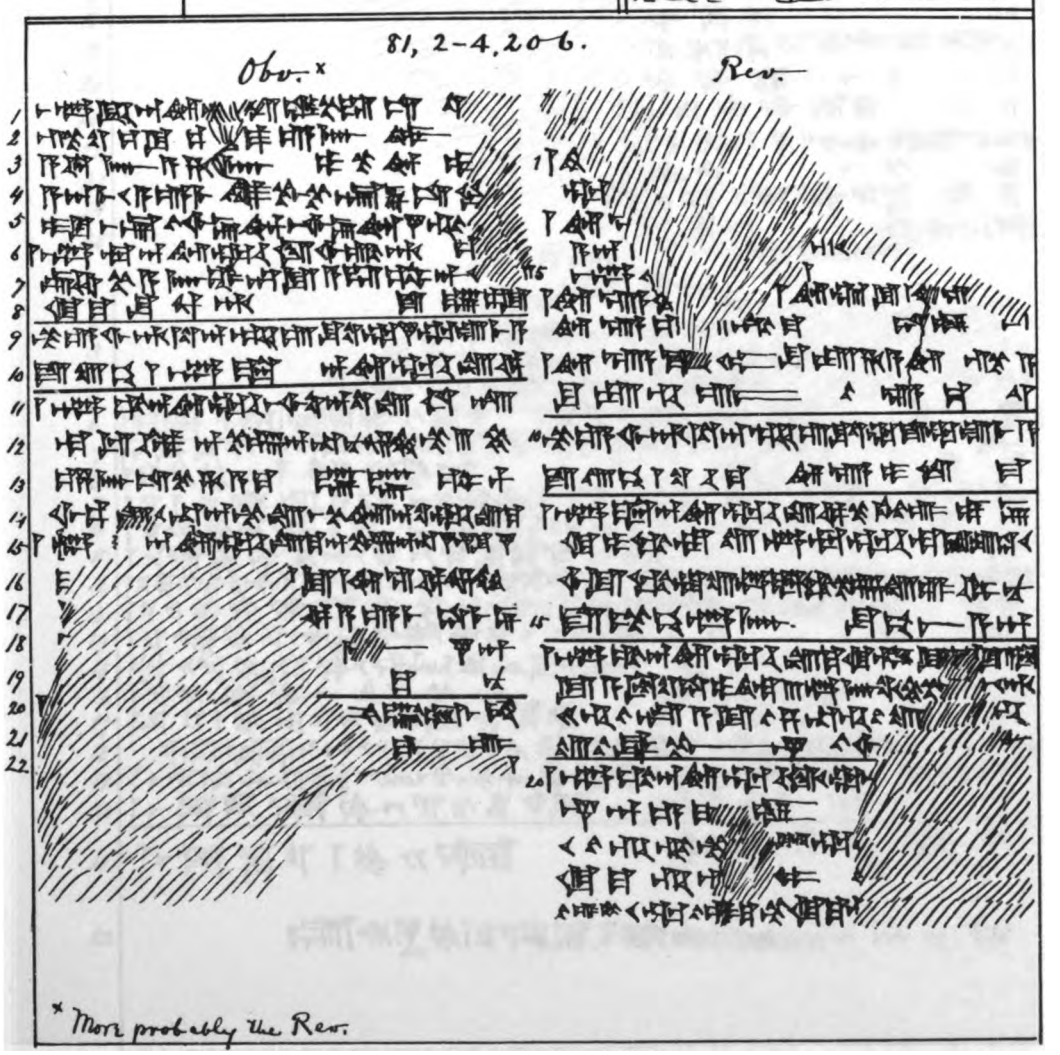

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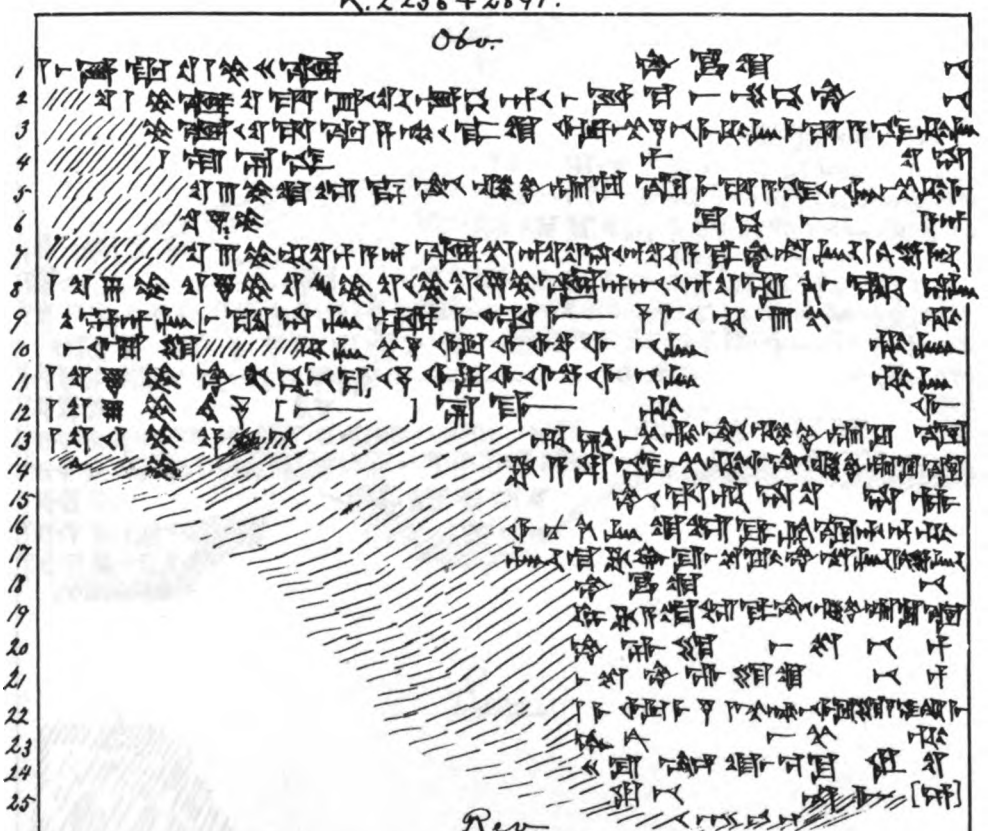
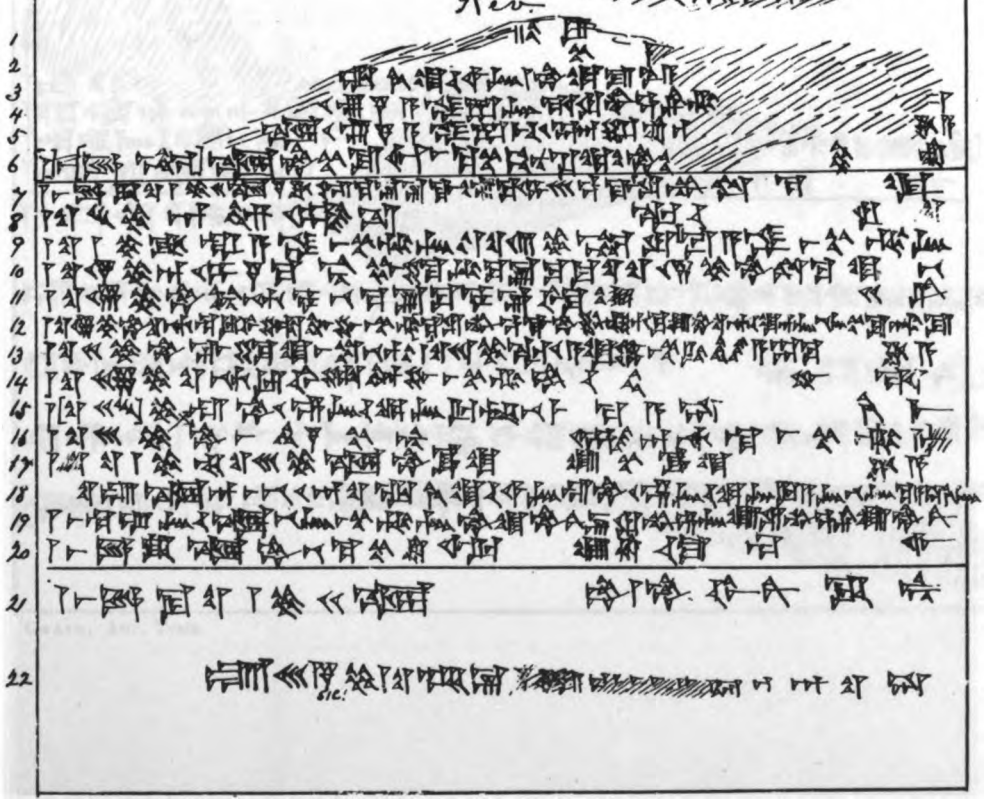
K.2236+2891.

Obv.



Rev.



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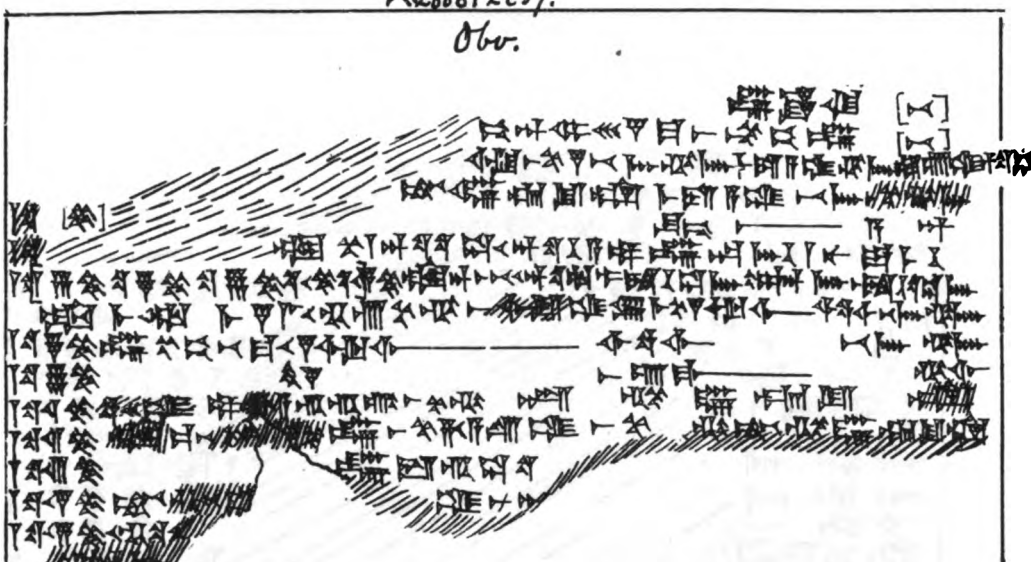
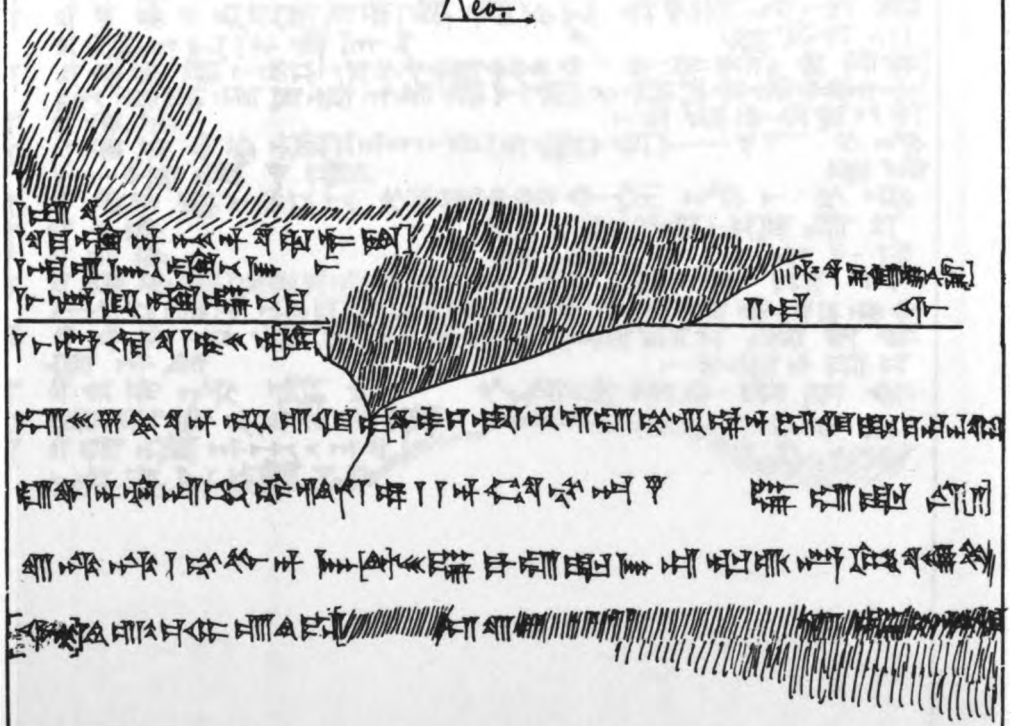
K.2686+2637.

Obv.



Rev.



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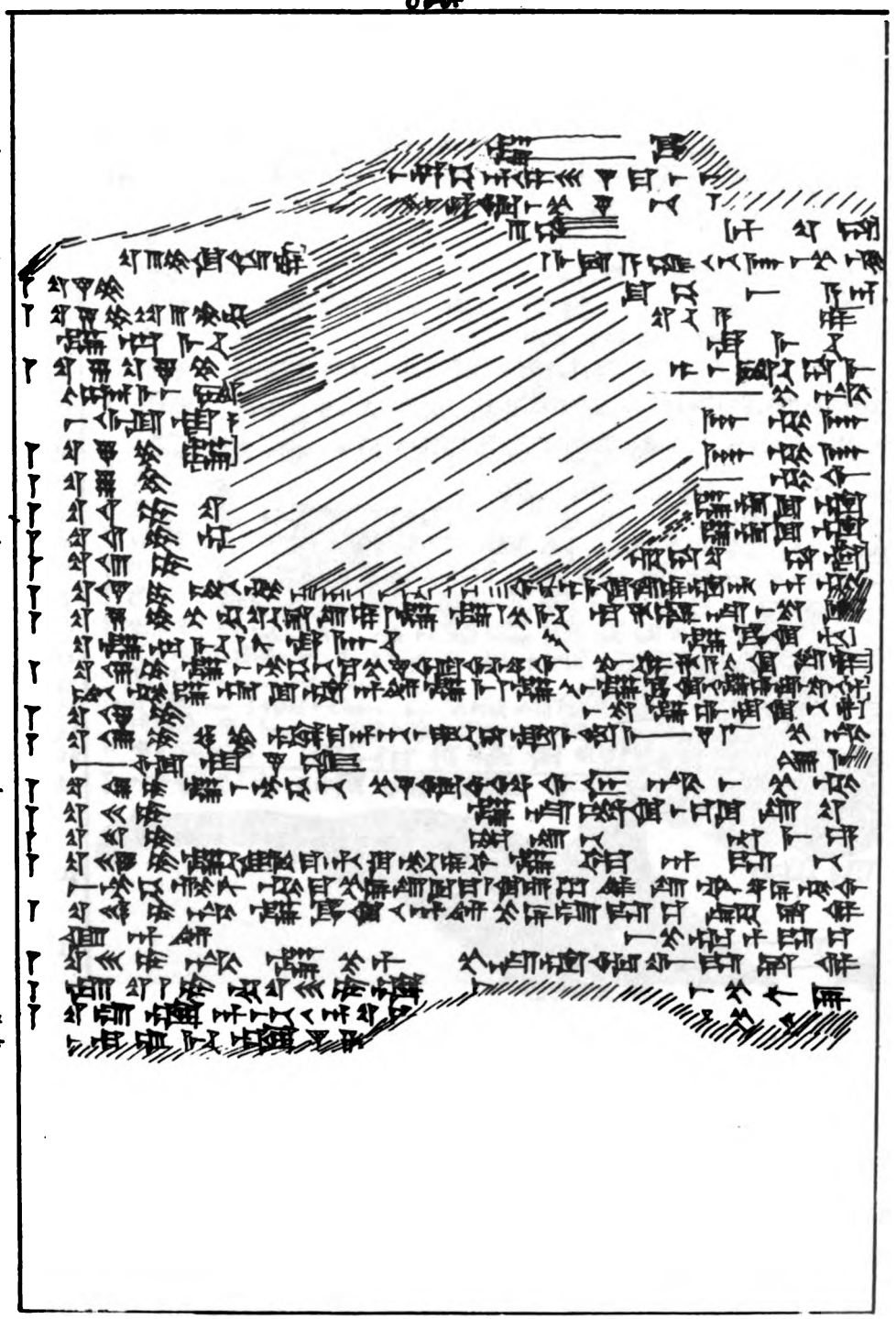
Rm. 599.



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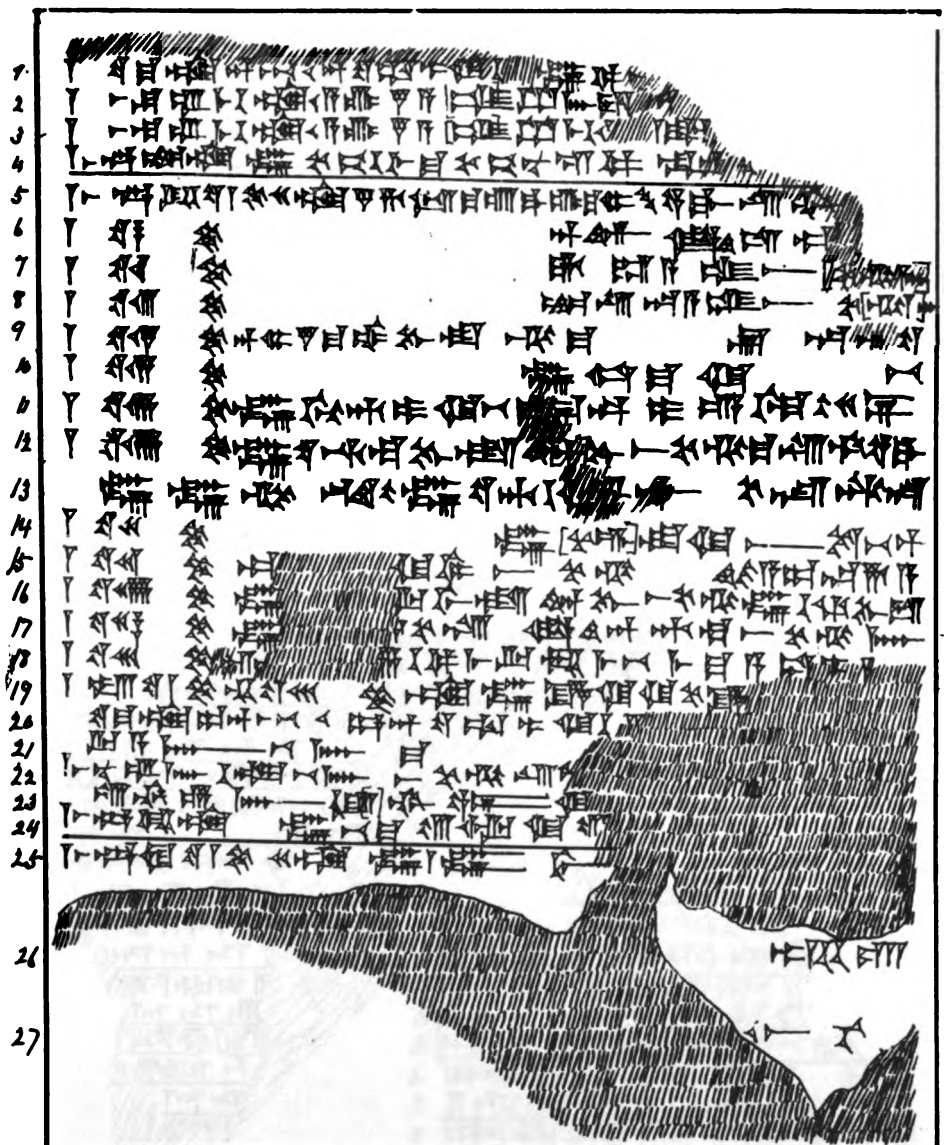
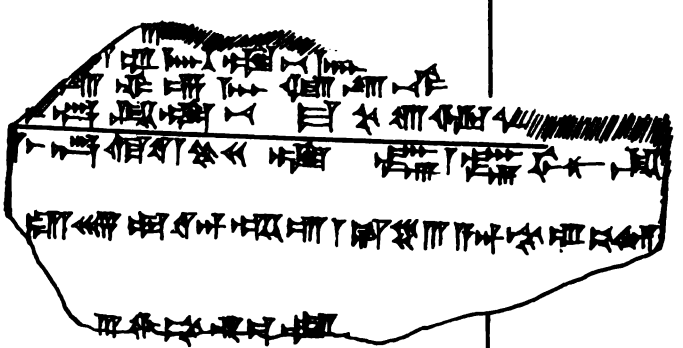
Rm. 599. Rev:



K 10084.

K. 8086.



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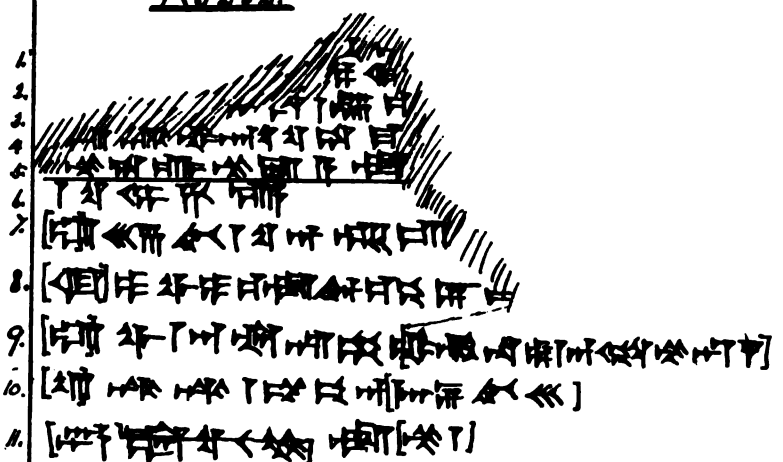
K.5282.



K.6490, Obv.

Rev.

Byncl. ...

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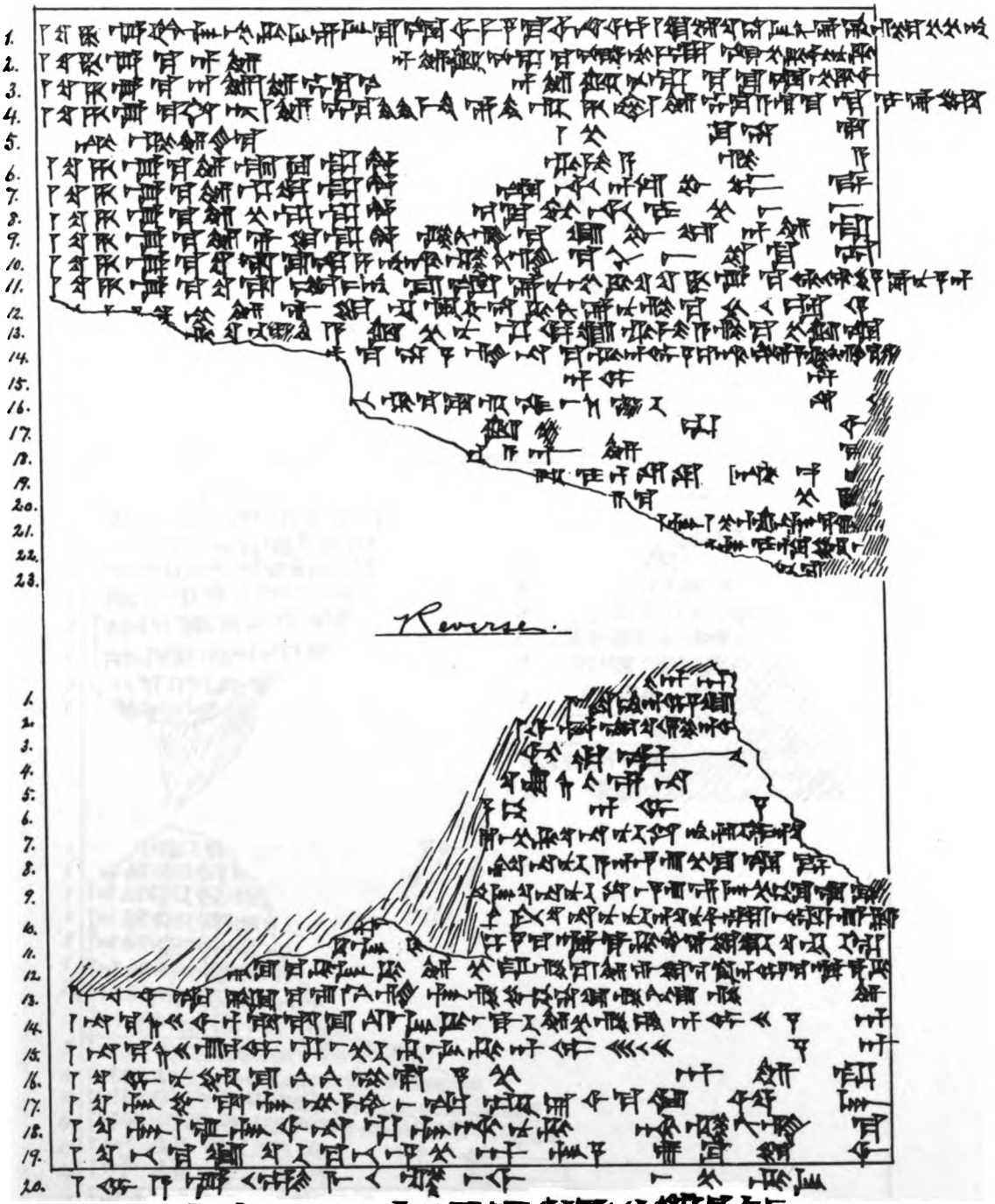
K. 2874, Obv.



Reverse.

K 2874.

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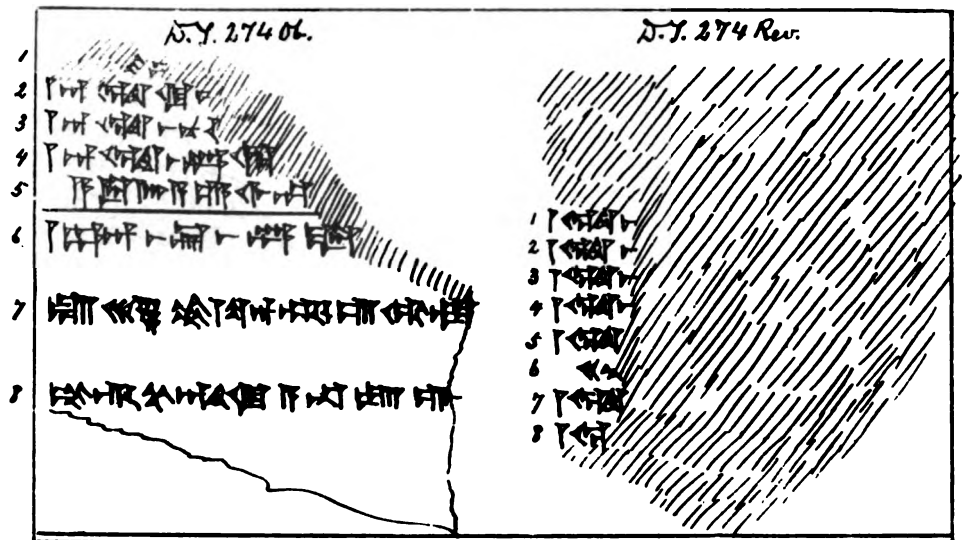

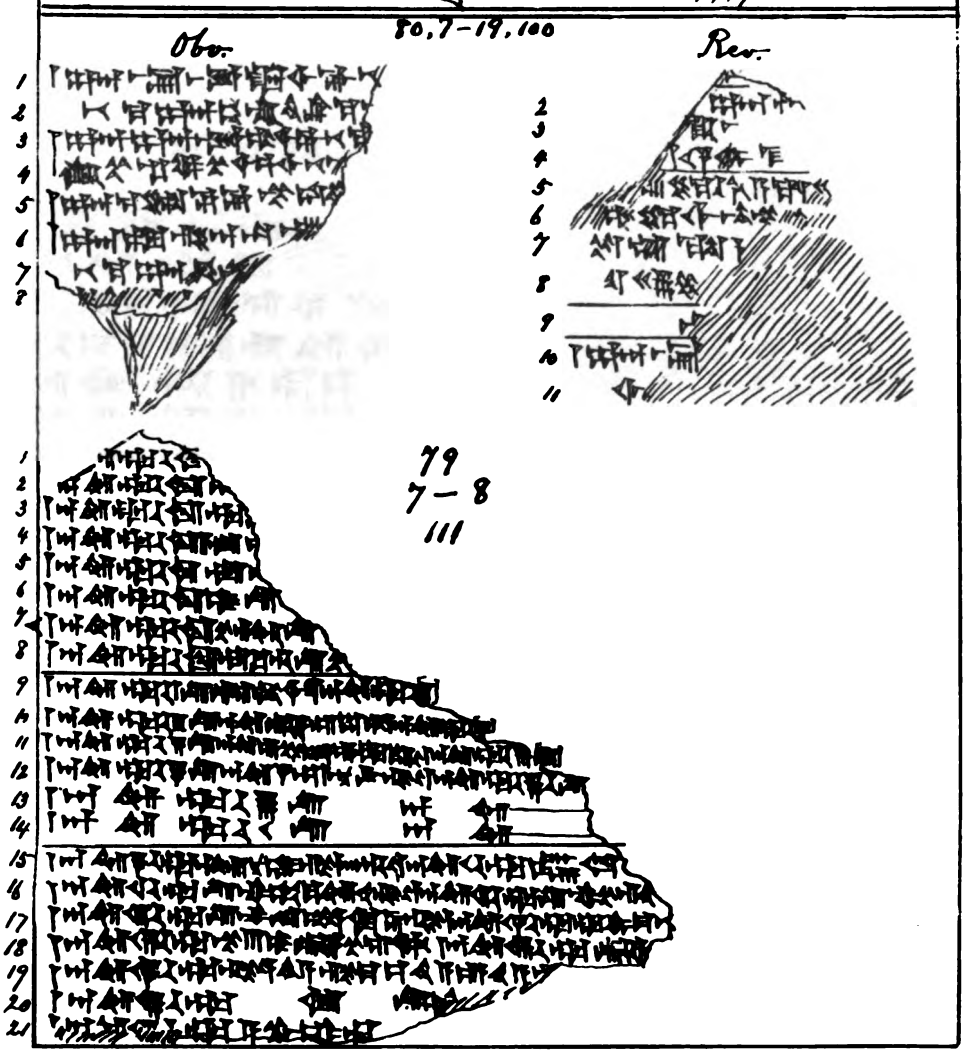

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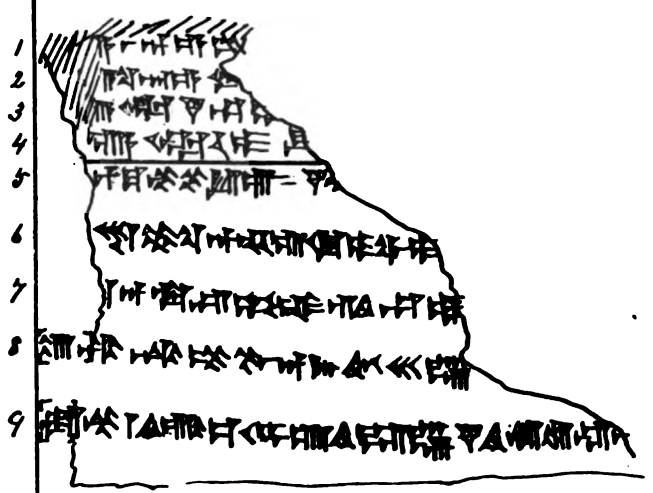
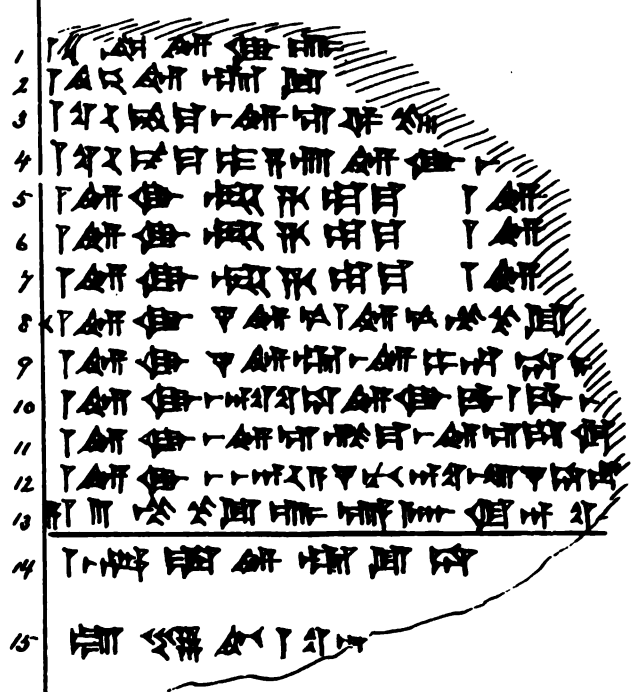
Bu. 91, 5-9. 97.



K. 11138.



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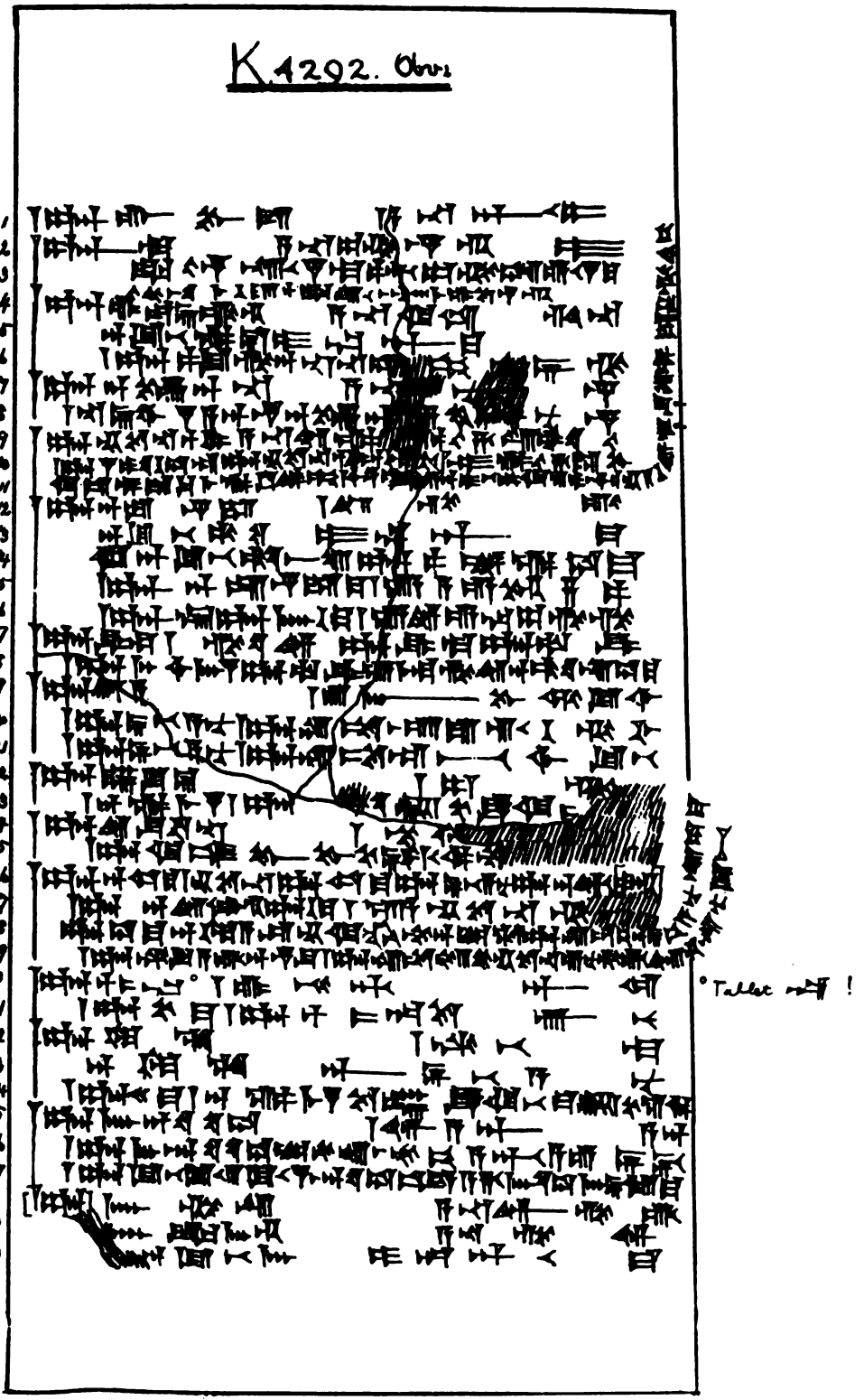
K 1292. Obv.



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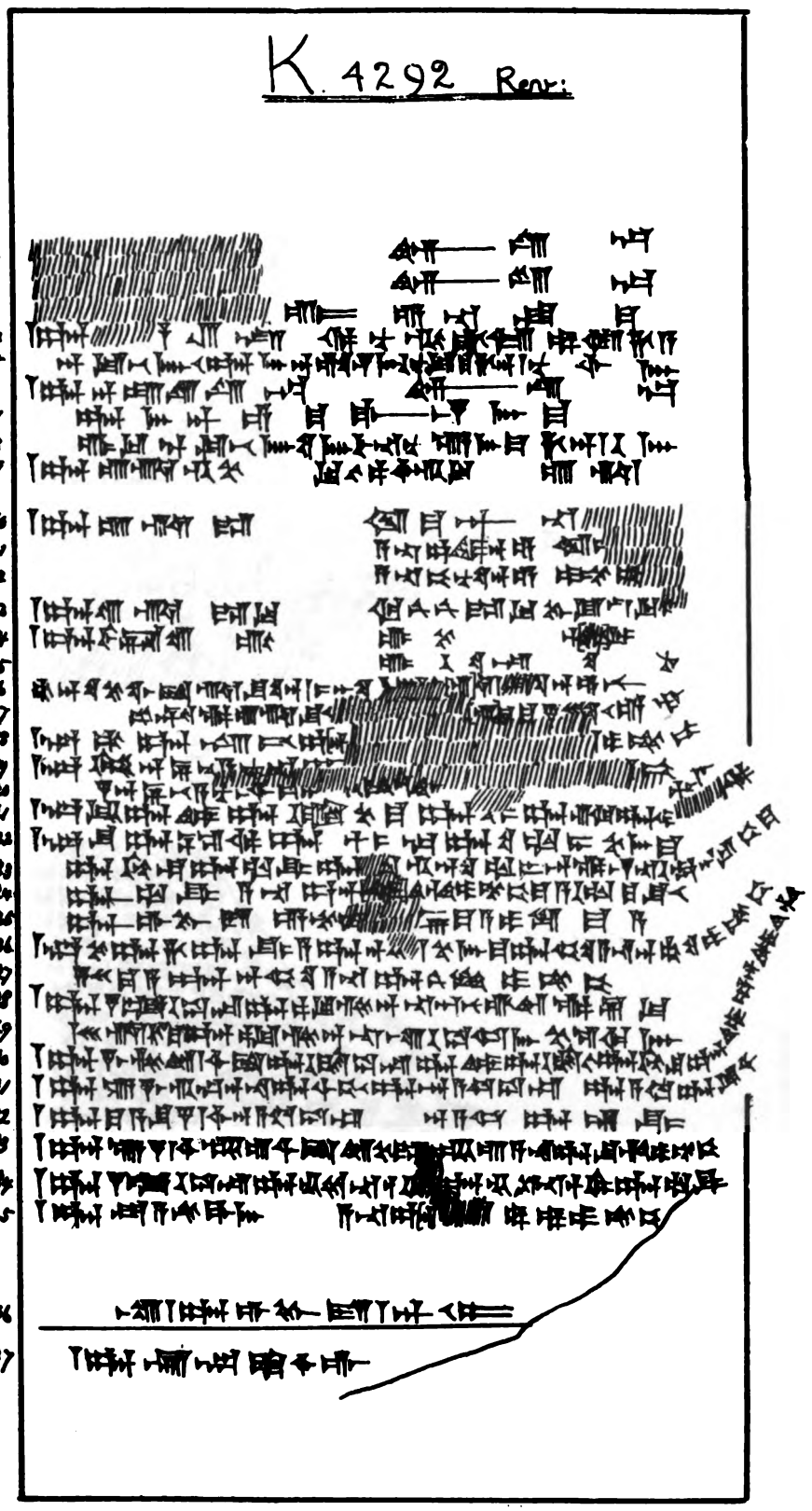
K. 4292 Rev:



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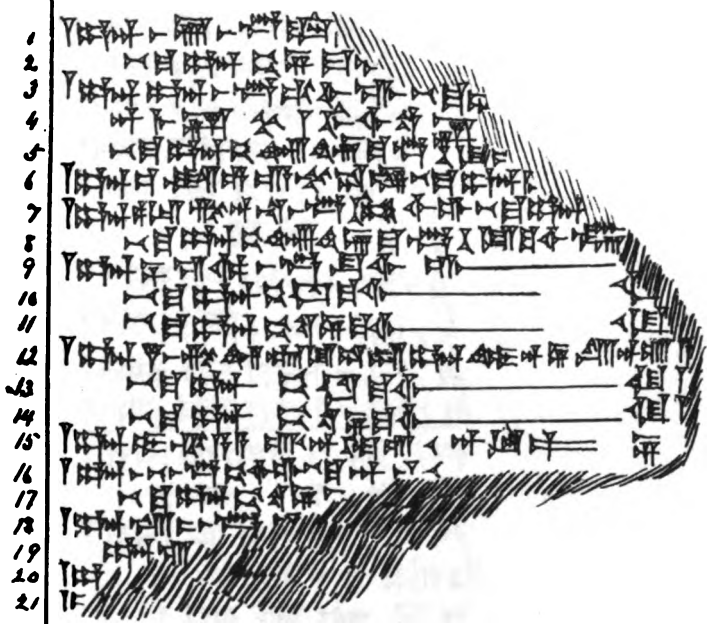
Rm.105.

Obv:



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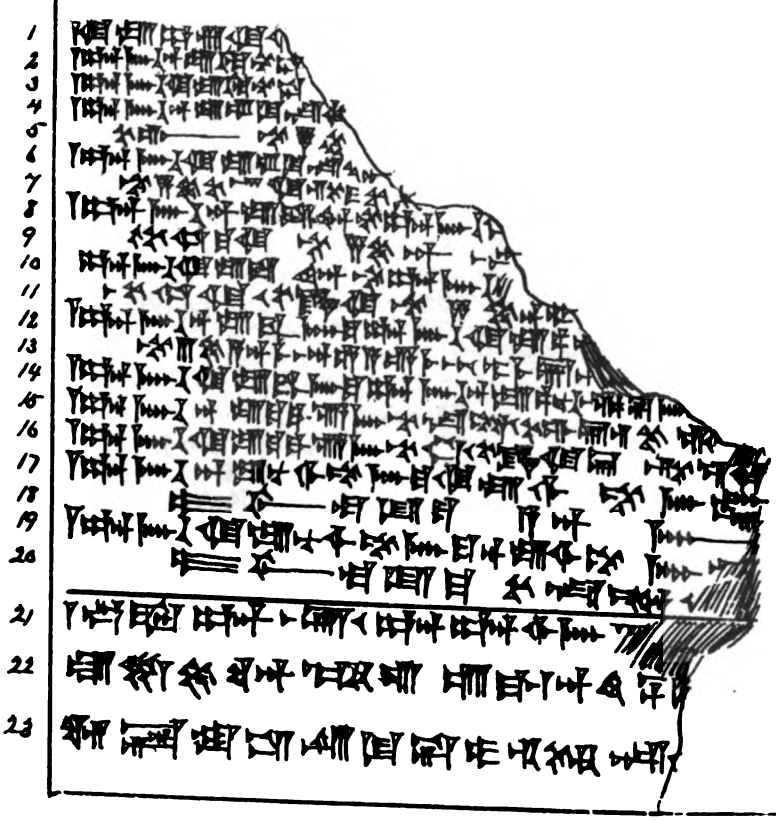

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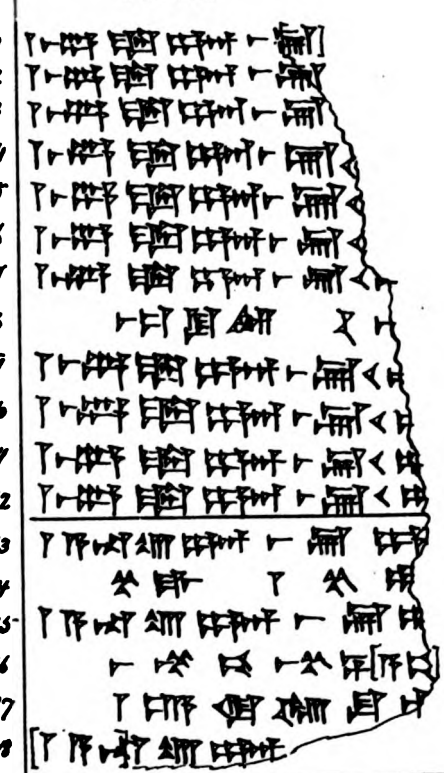
K 3918



Obv. K 1551. Rev.

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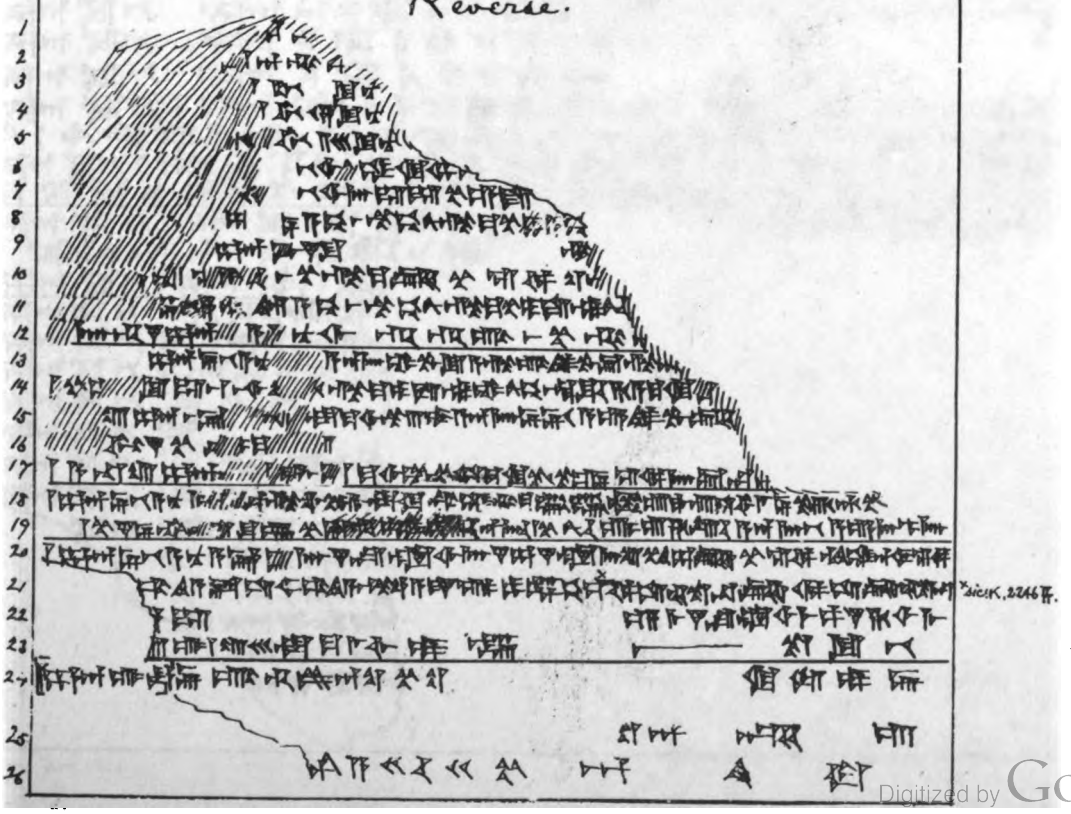
K. 3547.

Reverse.



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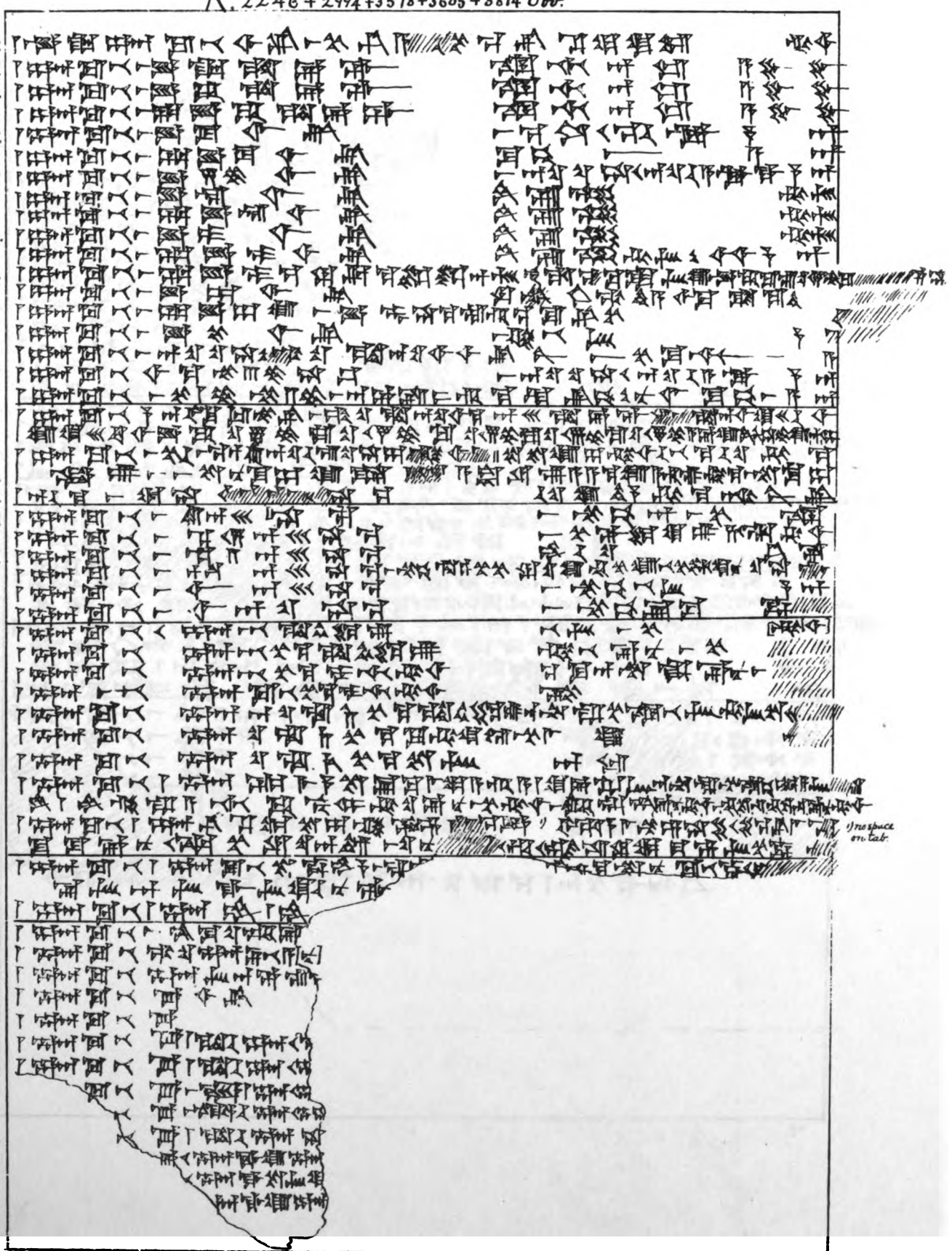
K. 2246 + 2994 + 3578 + 3605 + 3614 Obv.



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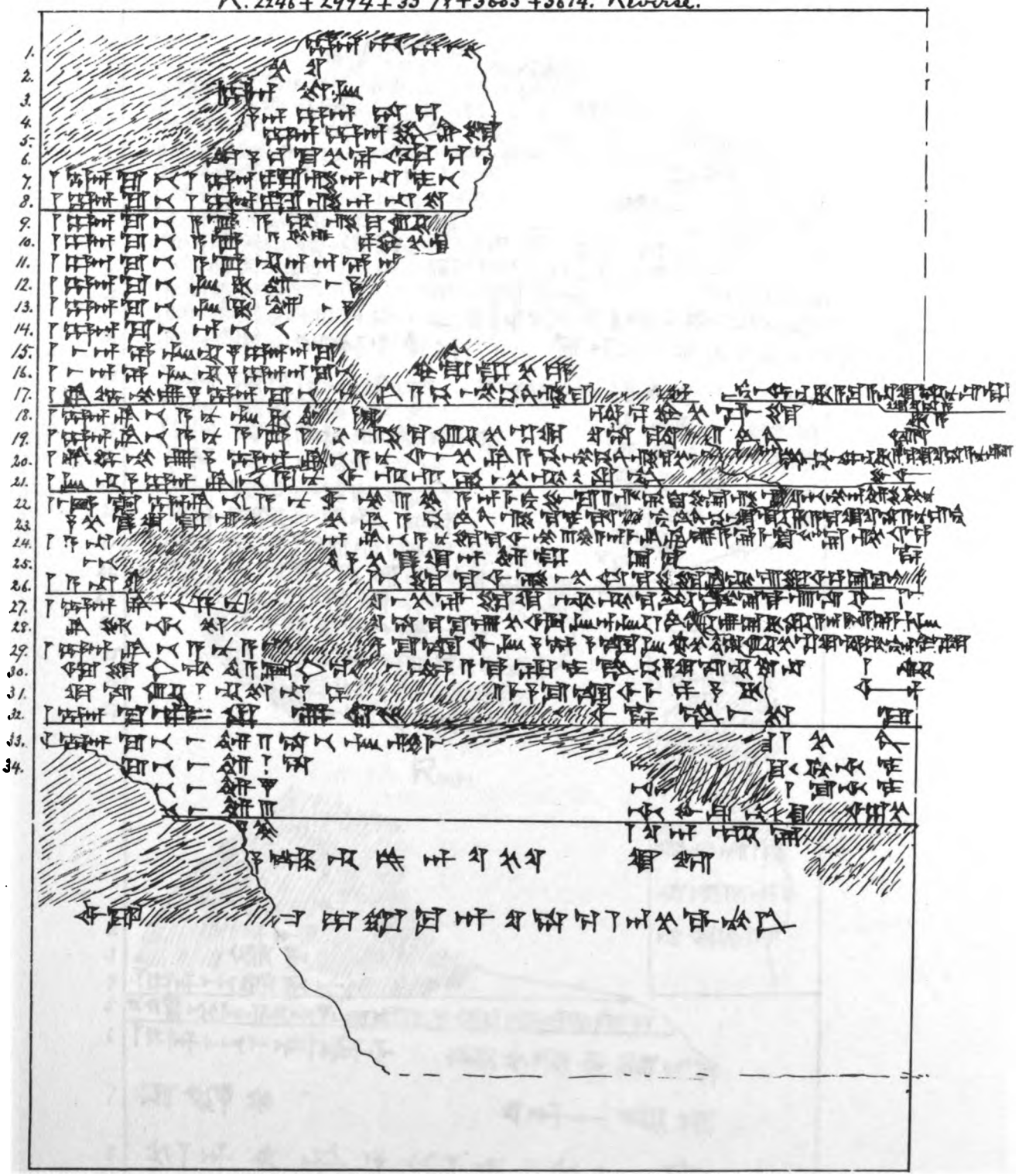
K. 2246 + 2994 + 3578 + 3605 + 3614. Rewrse.



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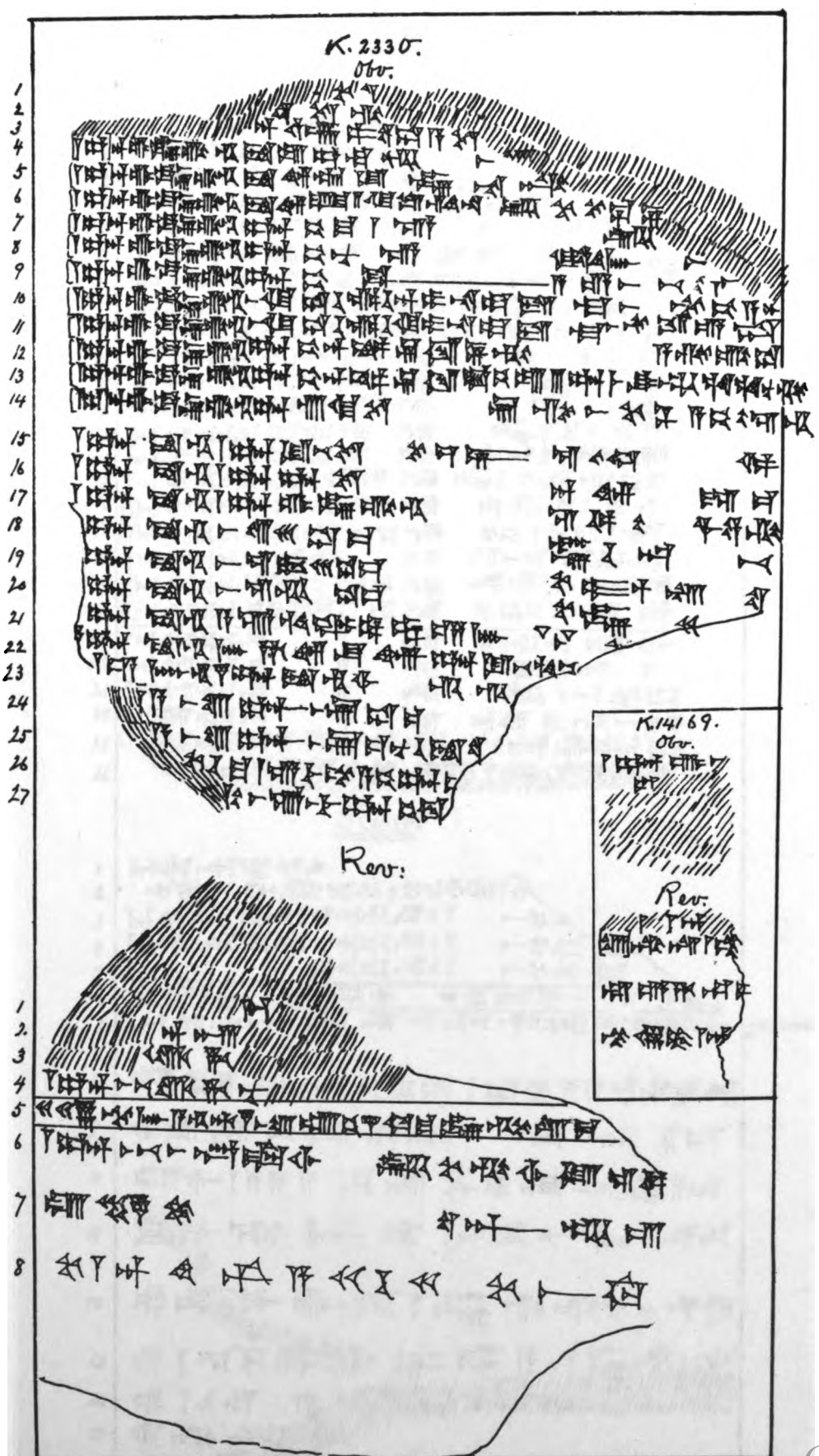

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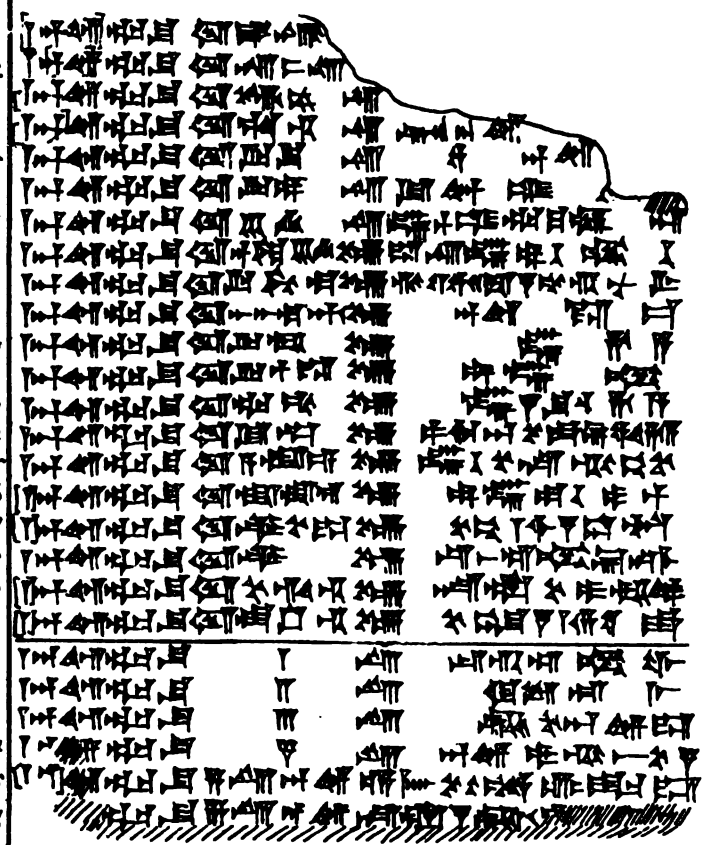
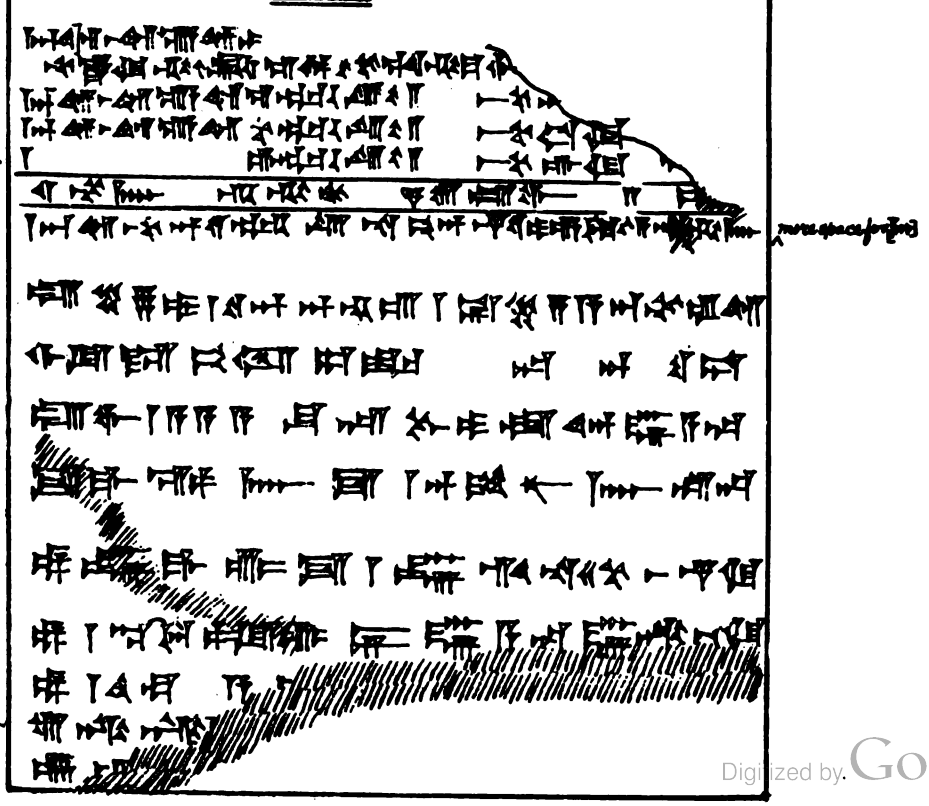
K.2169 Obv.



Rev.



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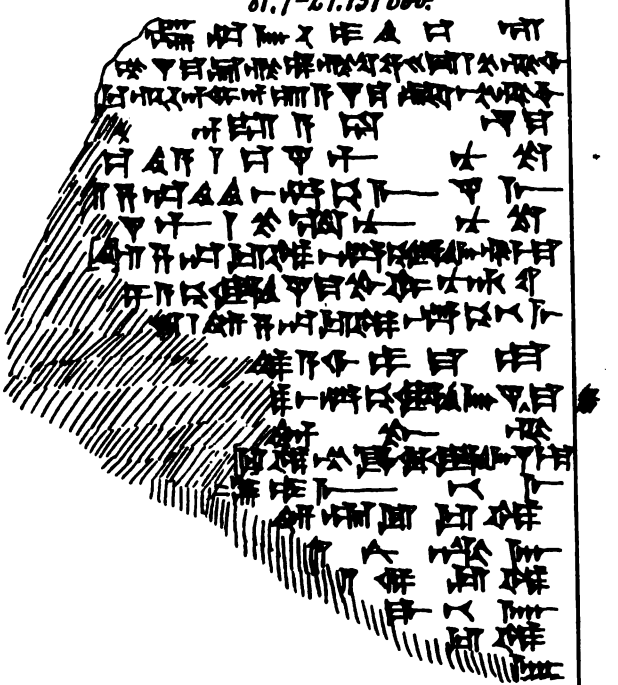
K.5989.

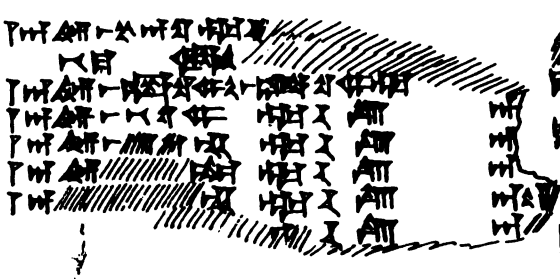
81.7-27.131 Obv.



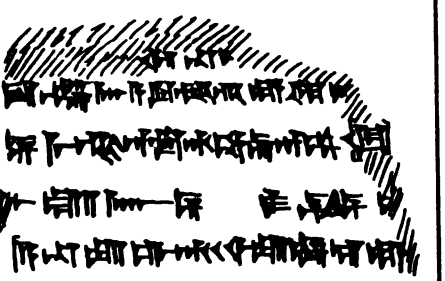
81, 7-27, 131 Rev.

K.2169.

K.2233 Obv.



K.2233 Rev.



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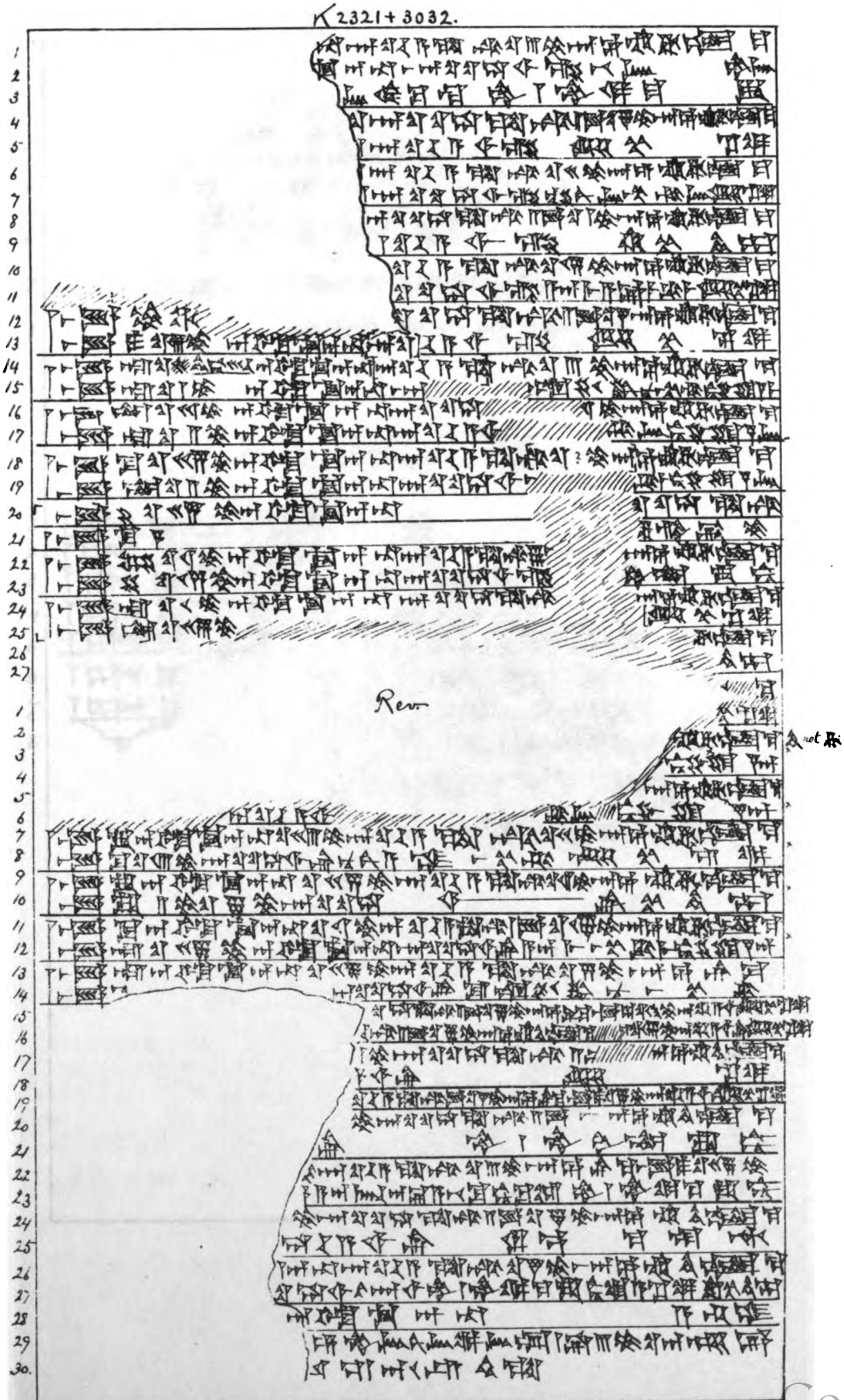
K 2321 + 3032.



x ll. 4, 6, 3, 10, cf. l. 2.

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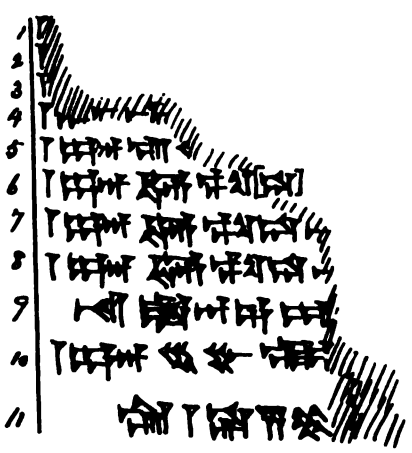
K.3129.

K.10196.

Obv.

Rev.



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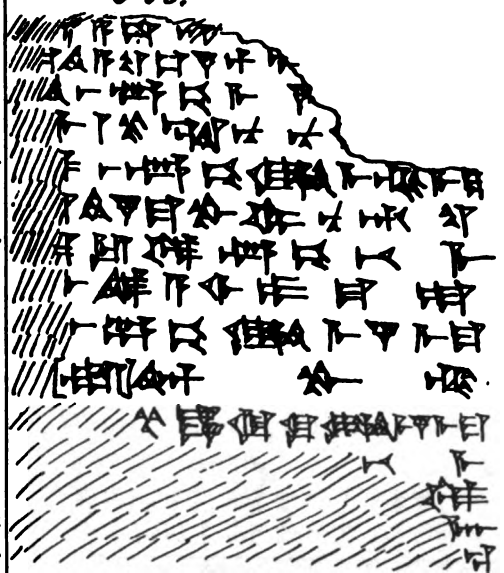
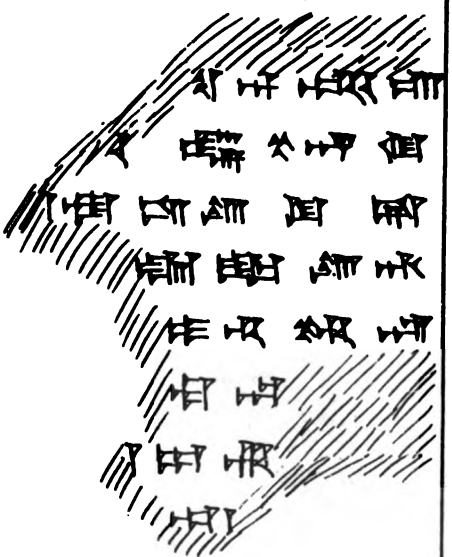
79, 7-8, 48.

Obv.

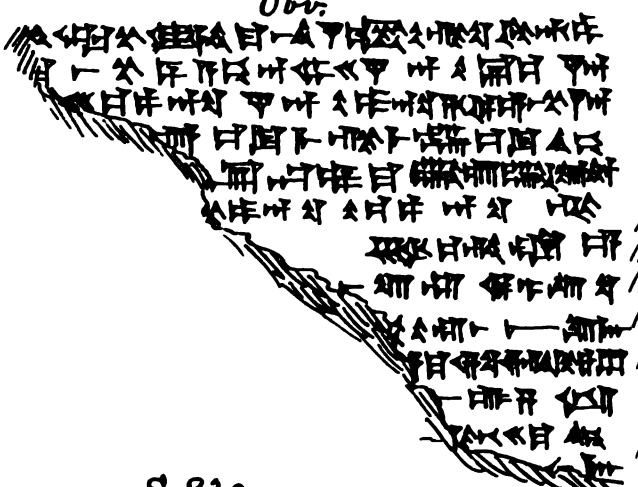


Rev.



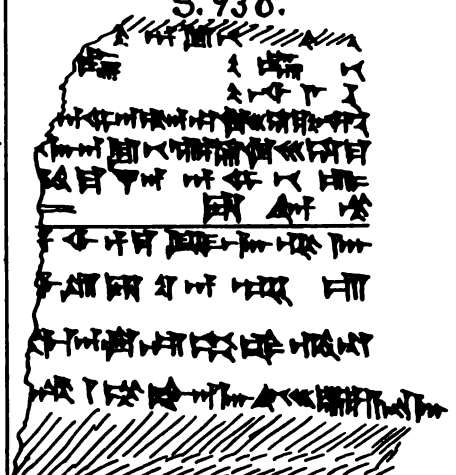
79, 7-8, 144.

Obv.

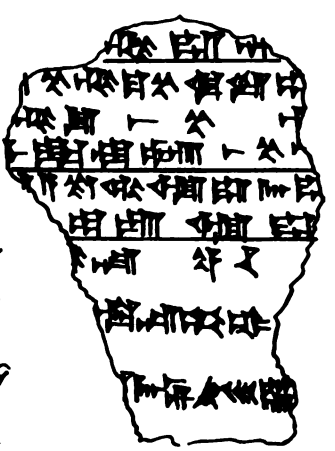


Rev.

S. 930.



S. 854.



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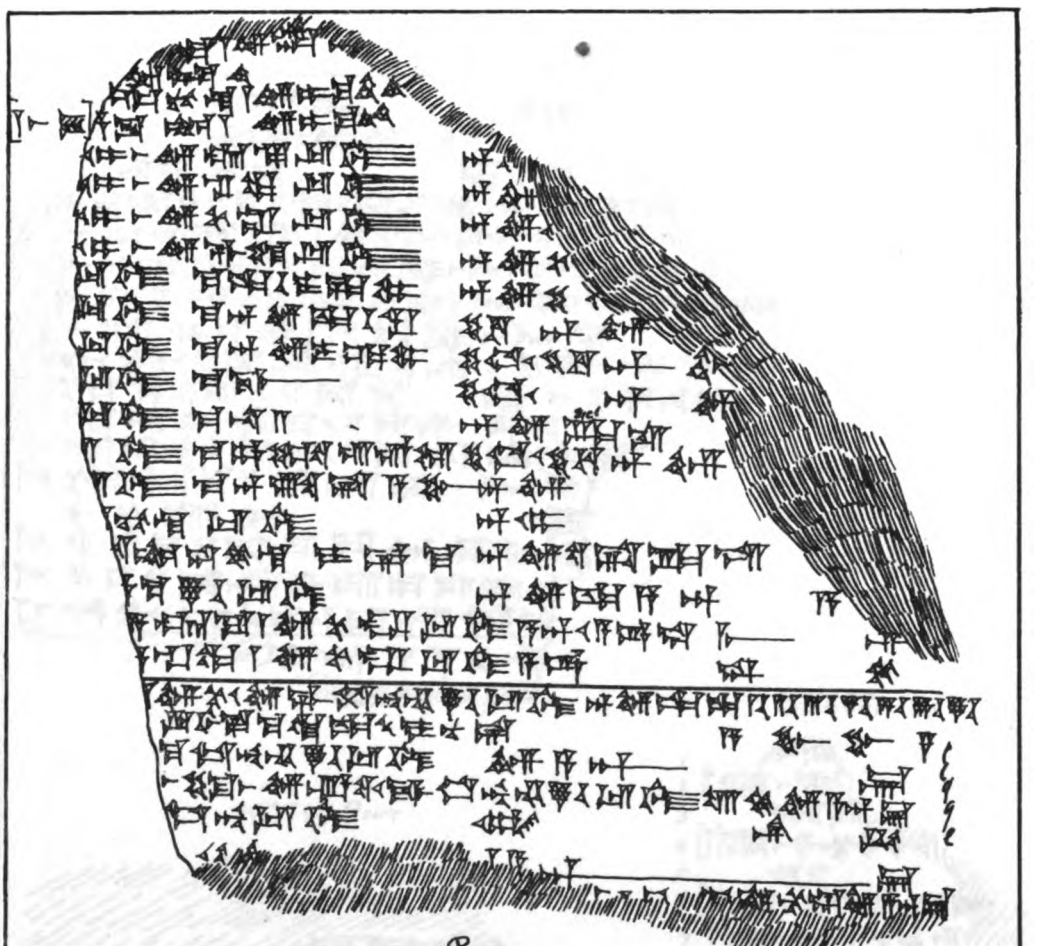
K.2326.



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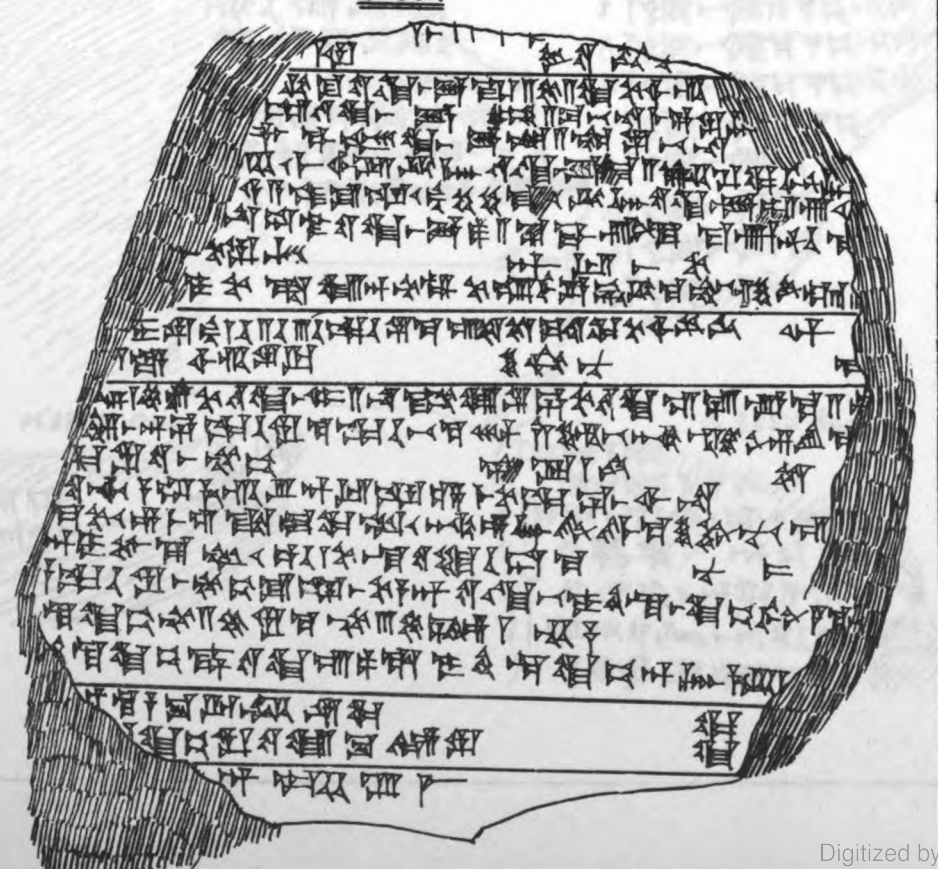

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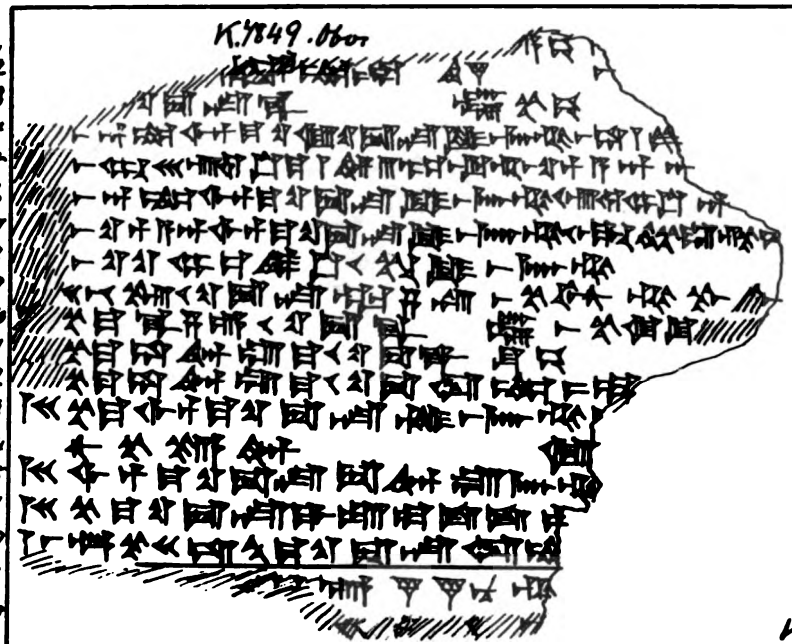
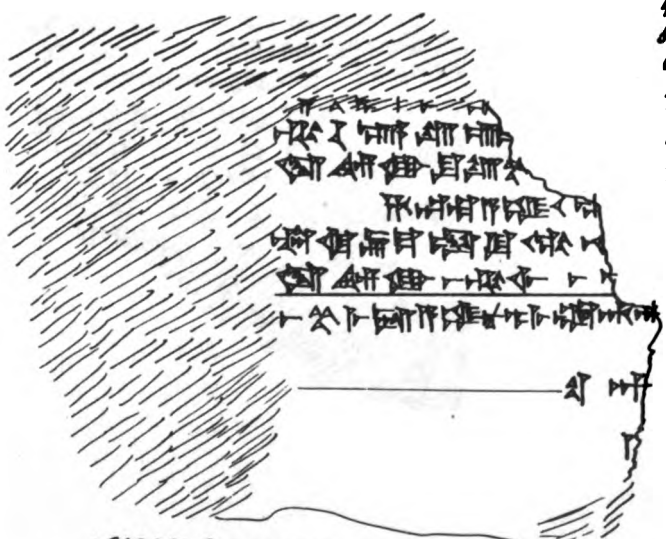
K.7849. Obv.



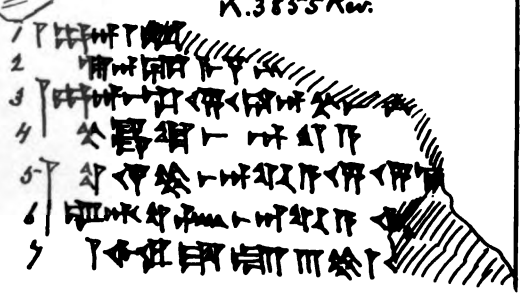
K.9668.

K.7849 Rev.



K.3855, Obv.

K.3855 Rev.



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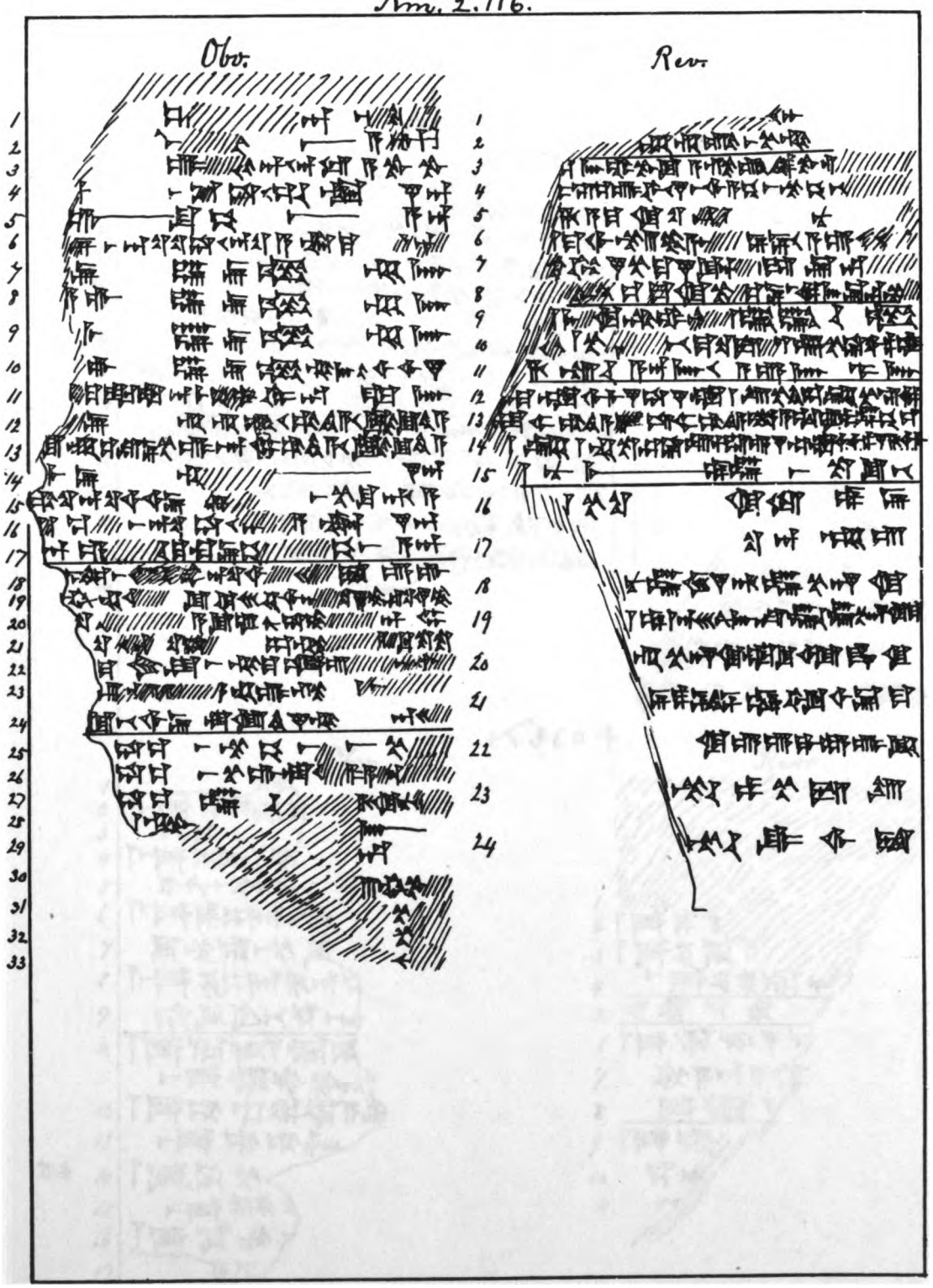
Rm. 2. 116.



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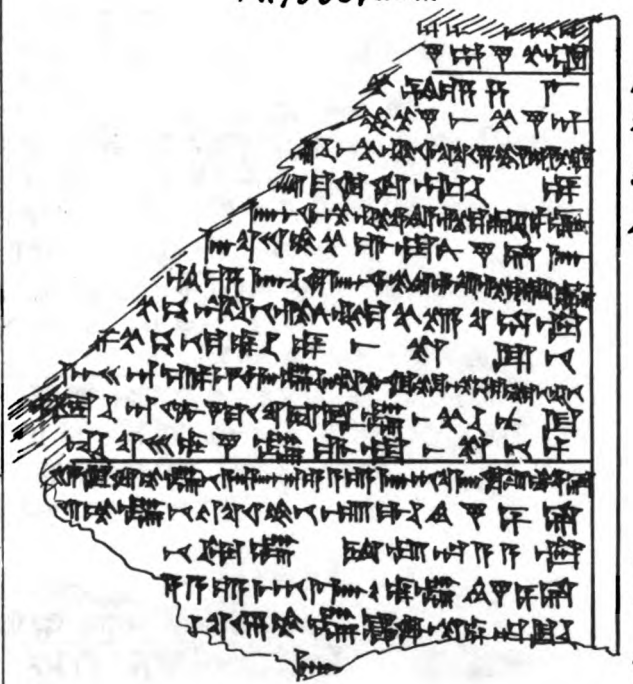
K.7838, Col. II.

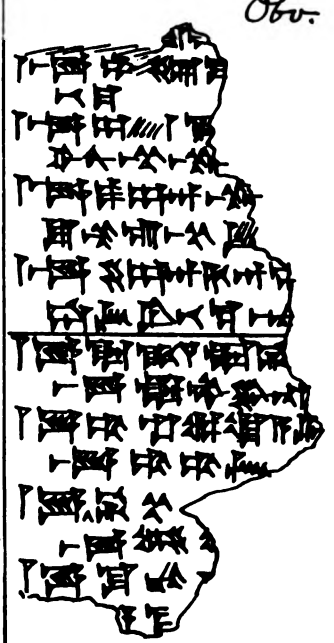


K.9576, Obv.

Rev.

K.3604.

Obv.



Rev.

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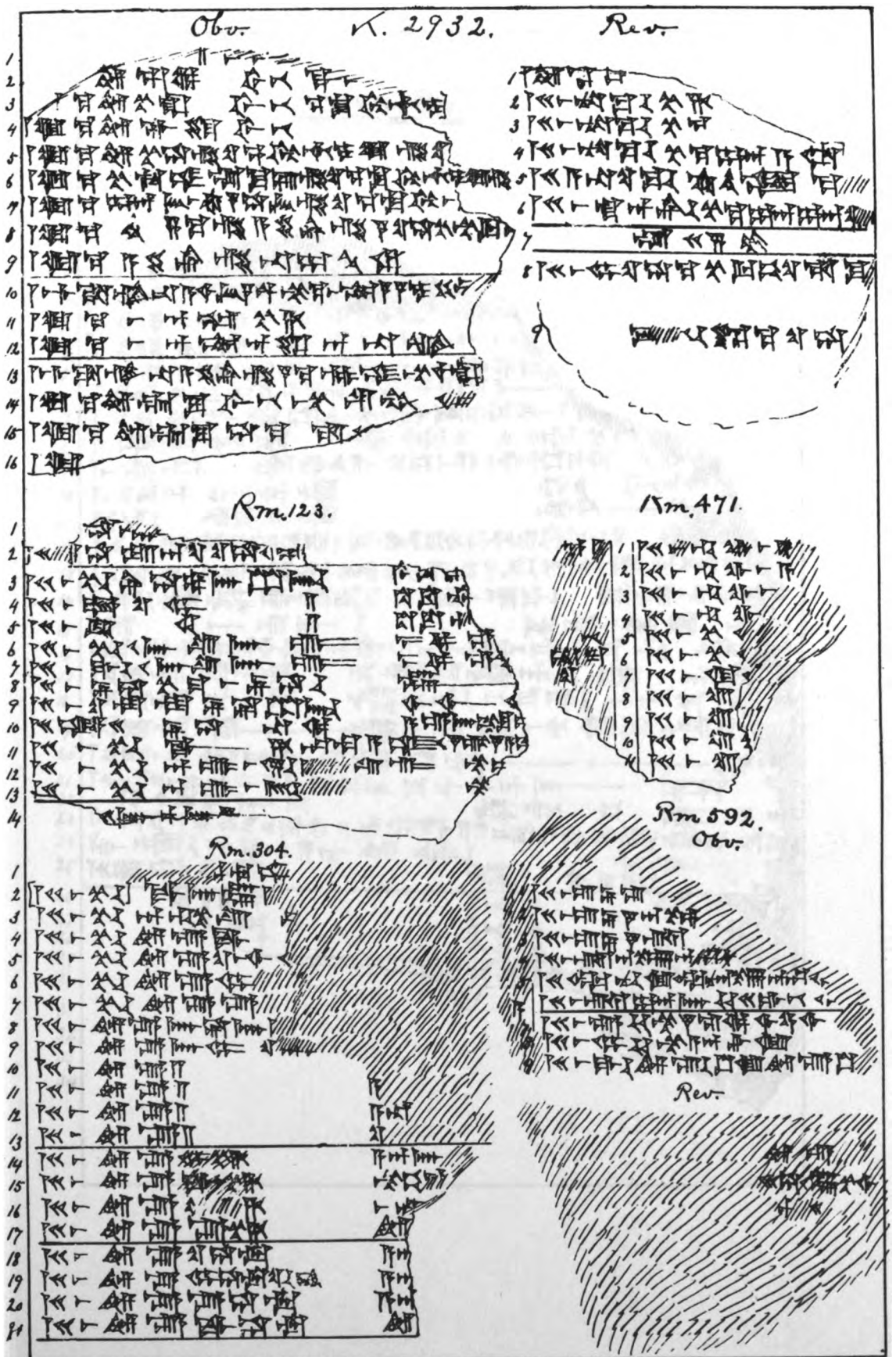

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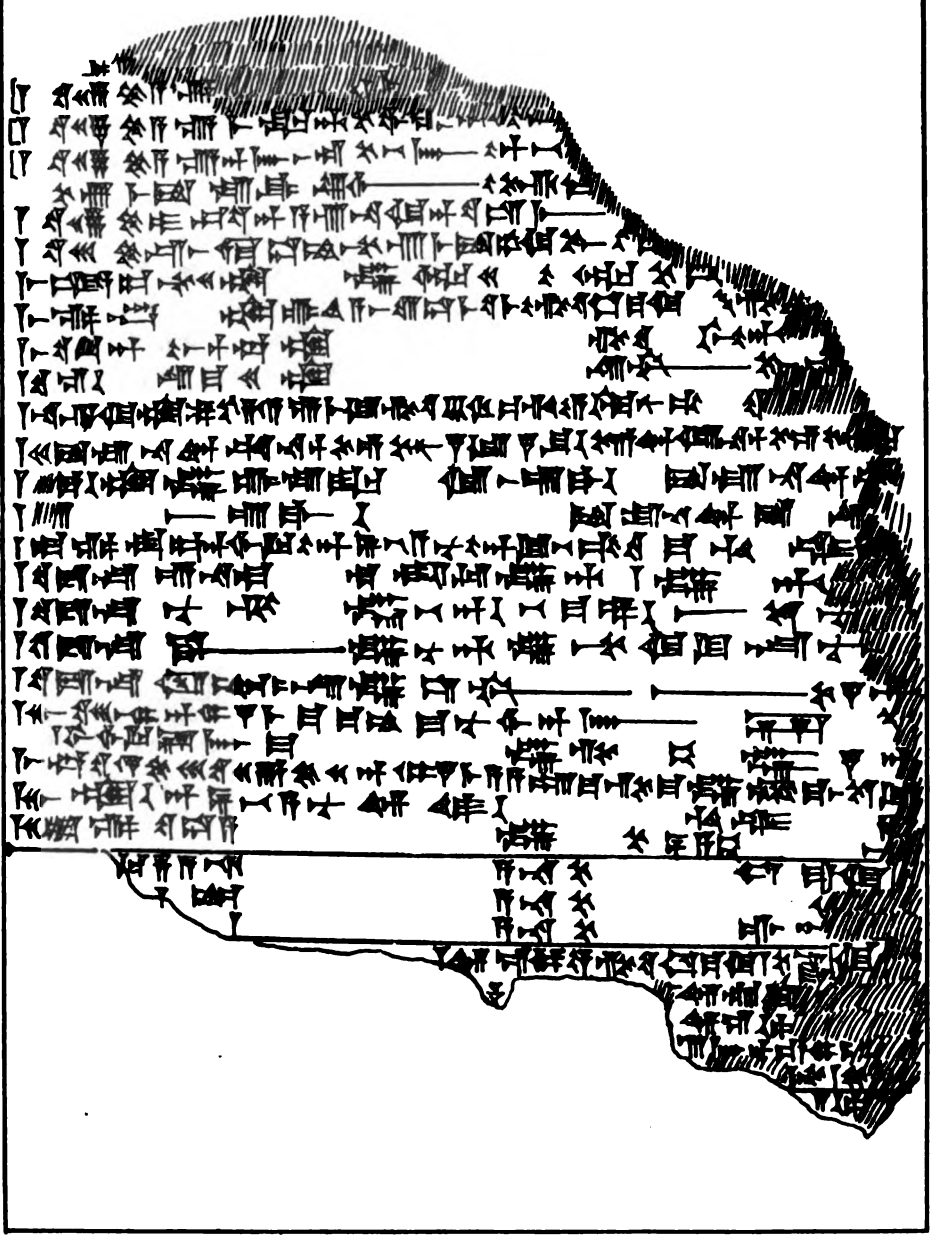
S. 2189. Obv.



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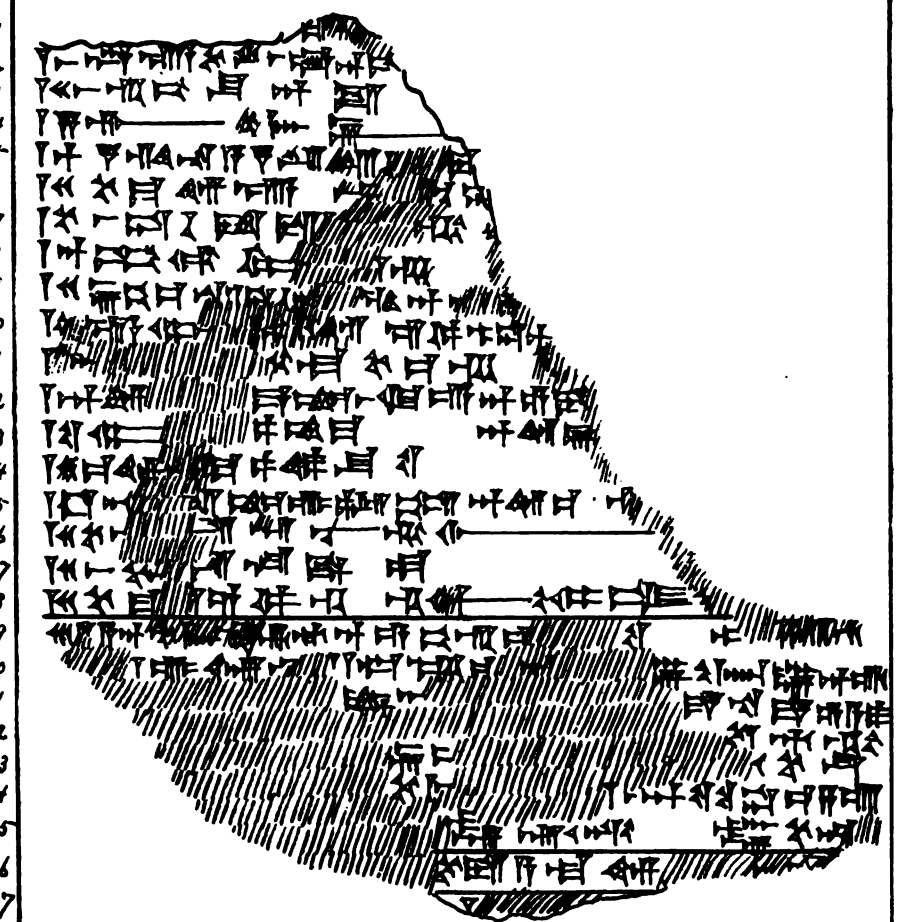
S. 2189 Rev.



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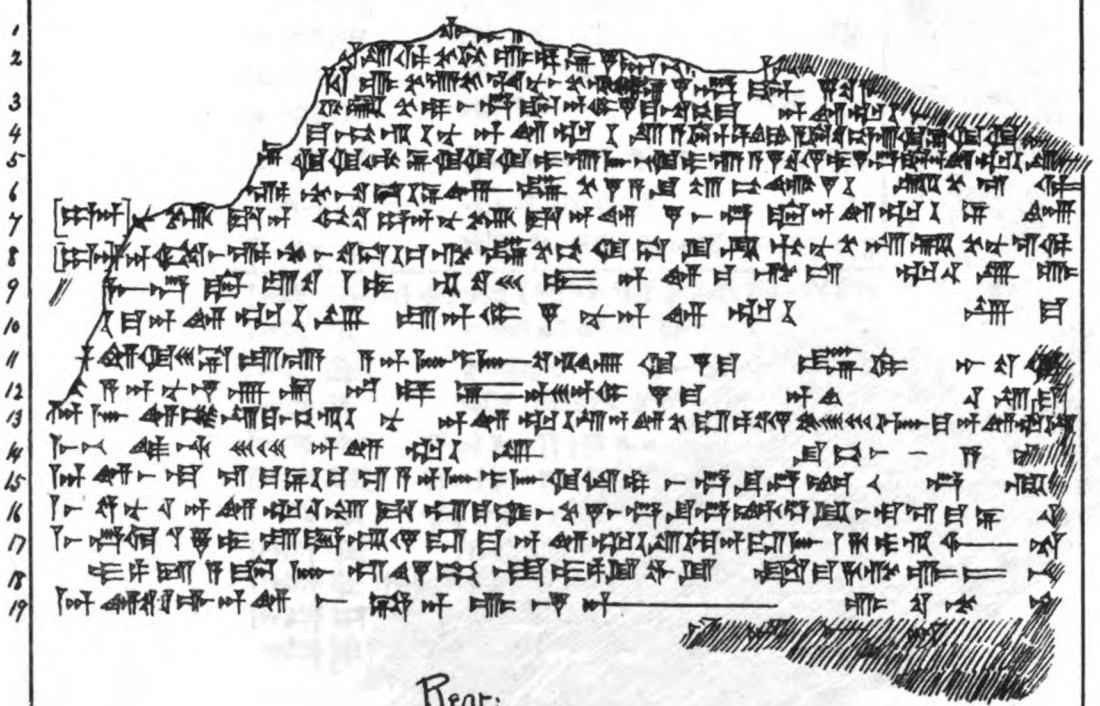
K. 68. Obv:



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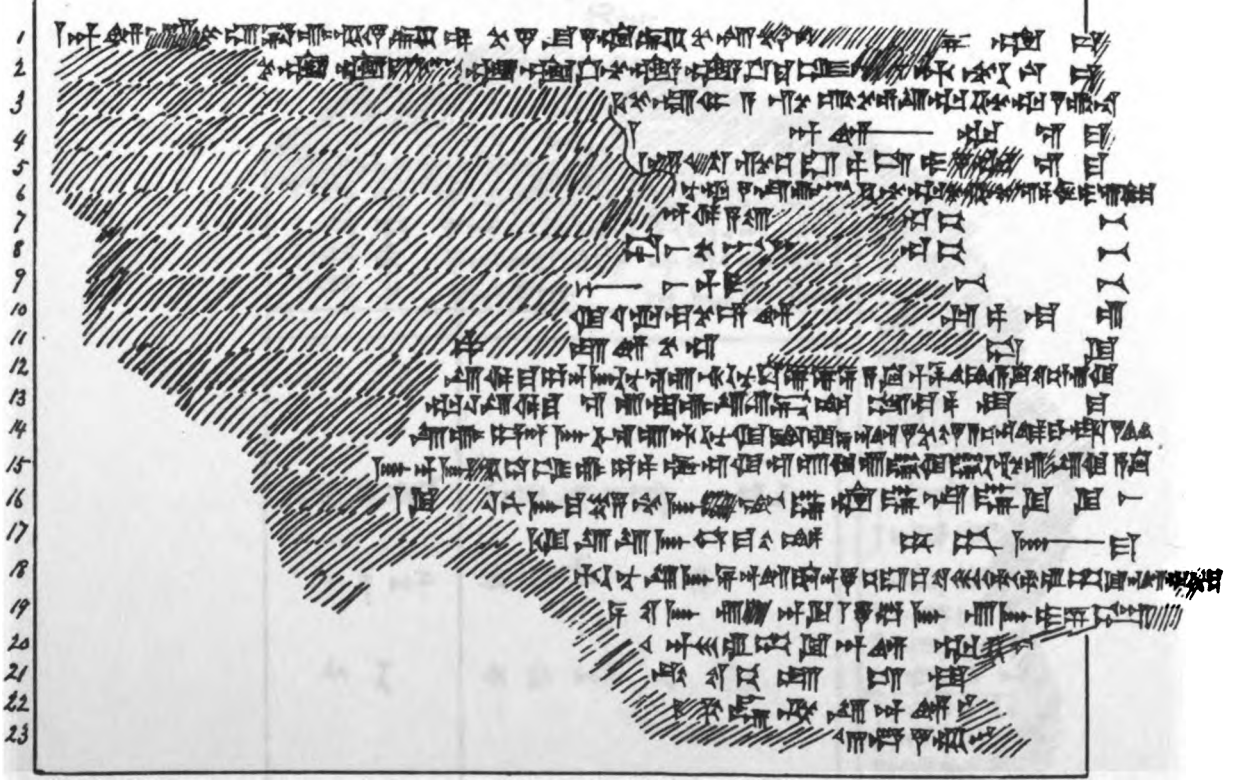

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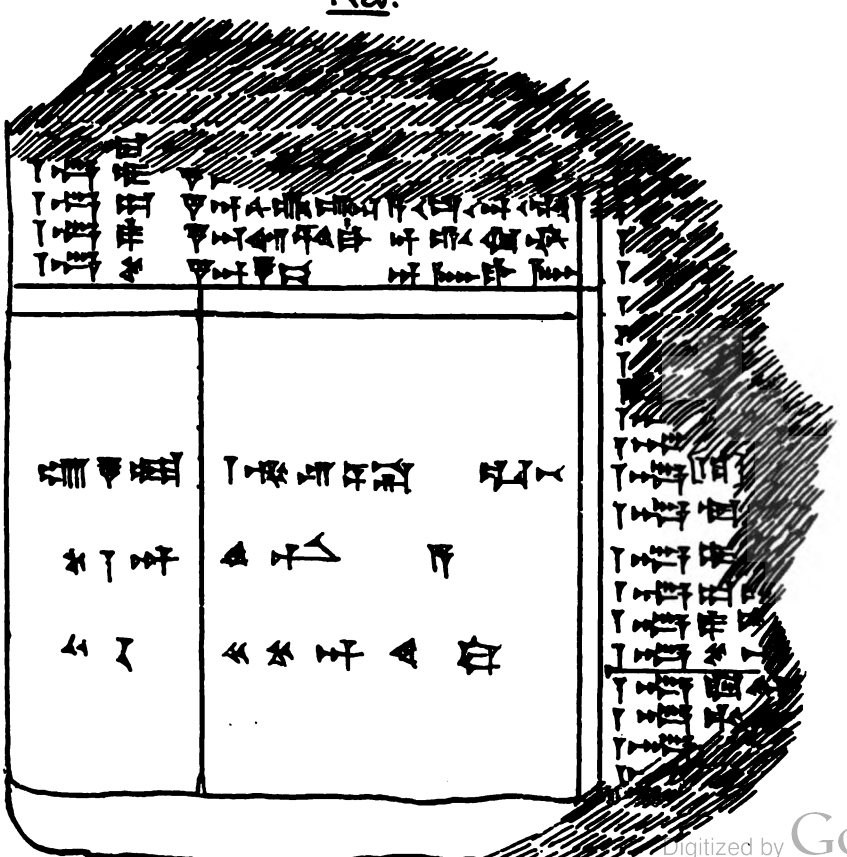
K. 129. Obv:

Rev:



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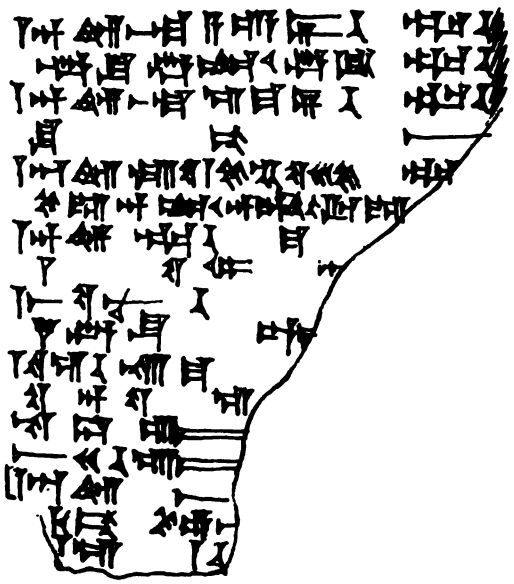
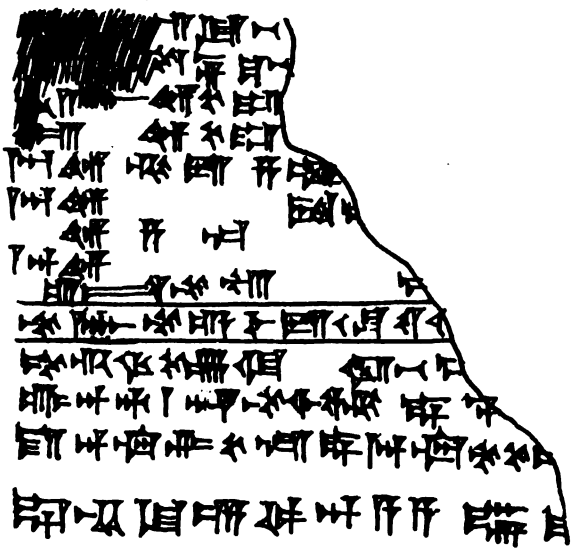
K 872

Obv.



Rev.



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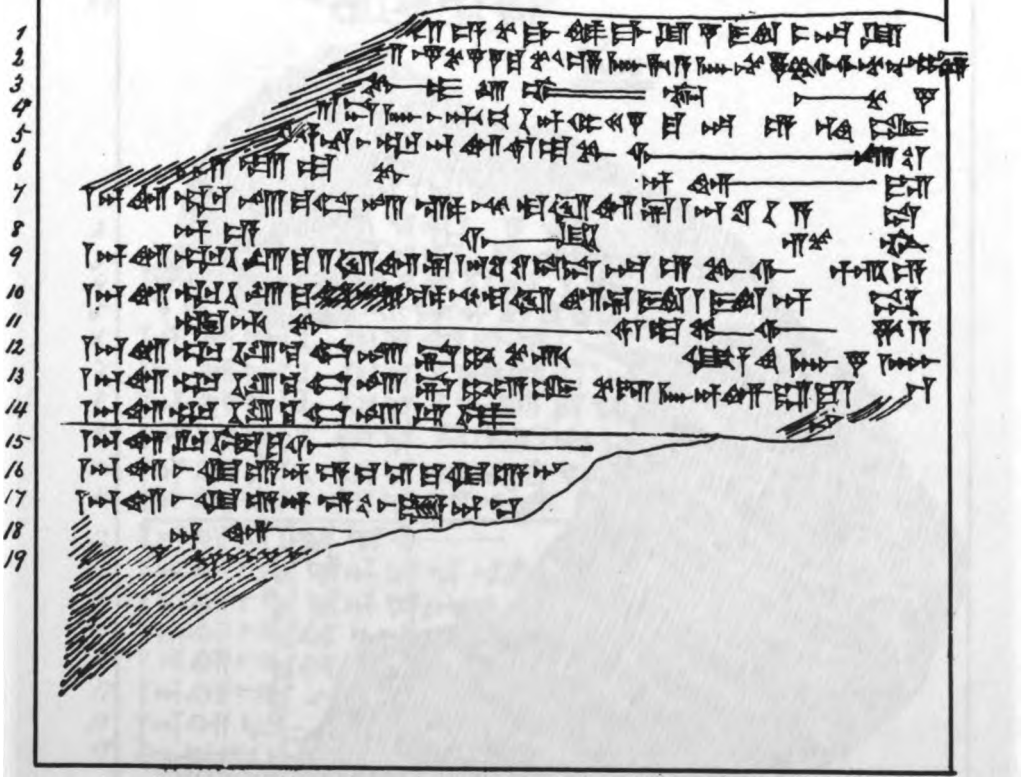
K2227

Obv.

Rev.



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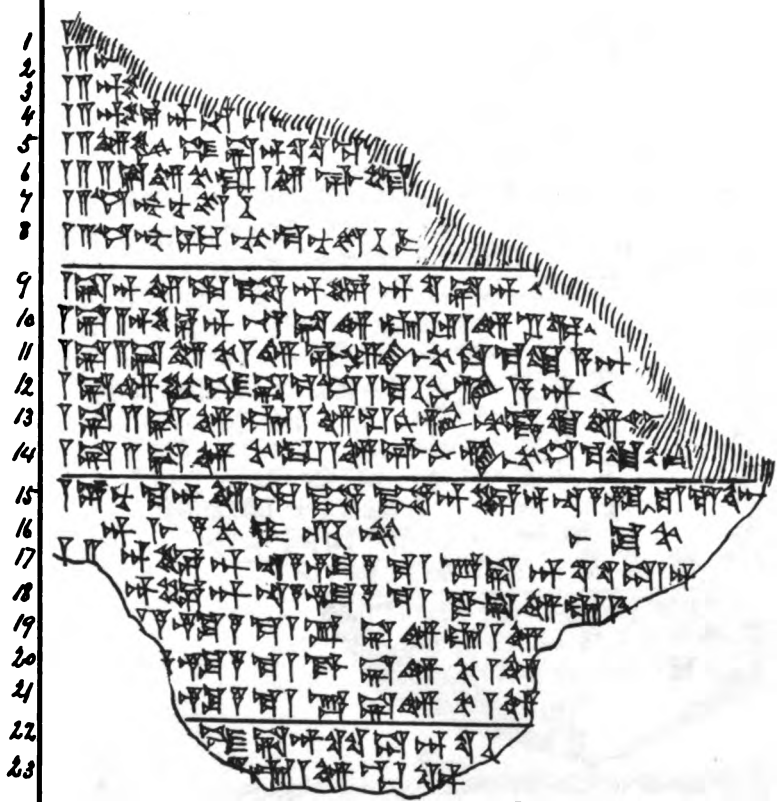
K. 3590. Obv:



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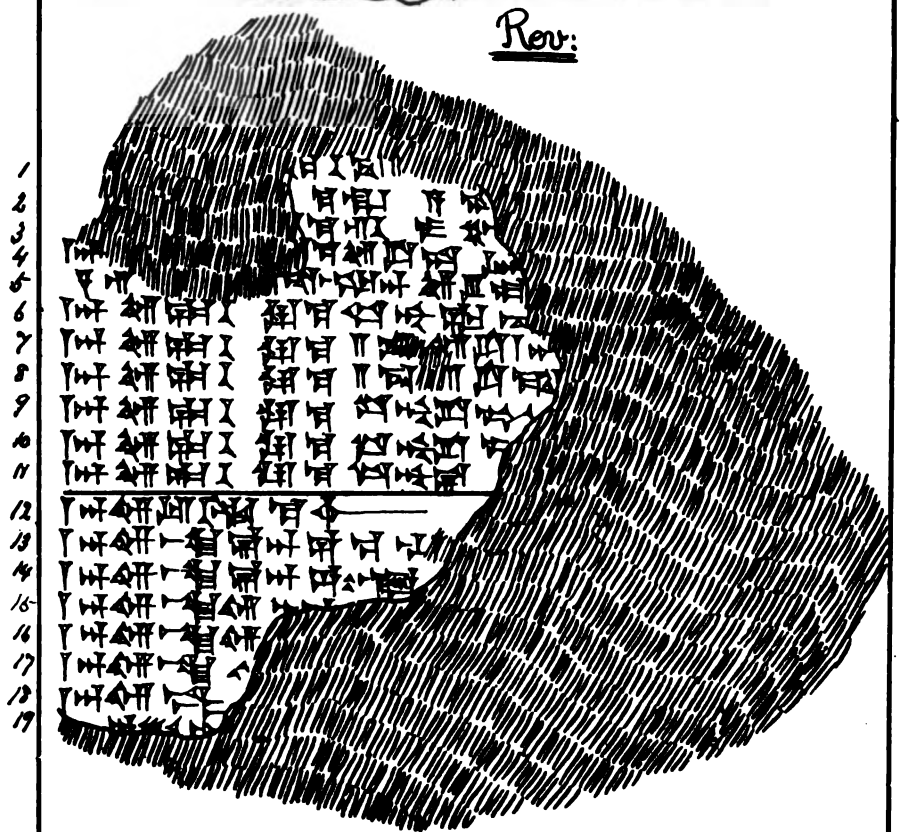

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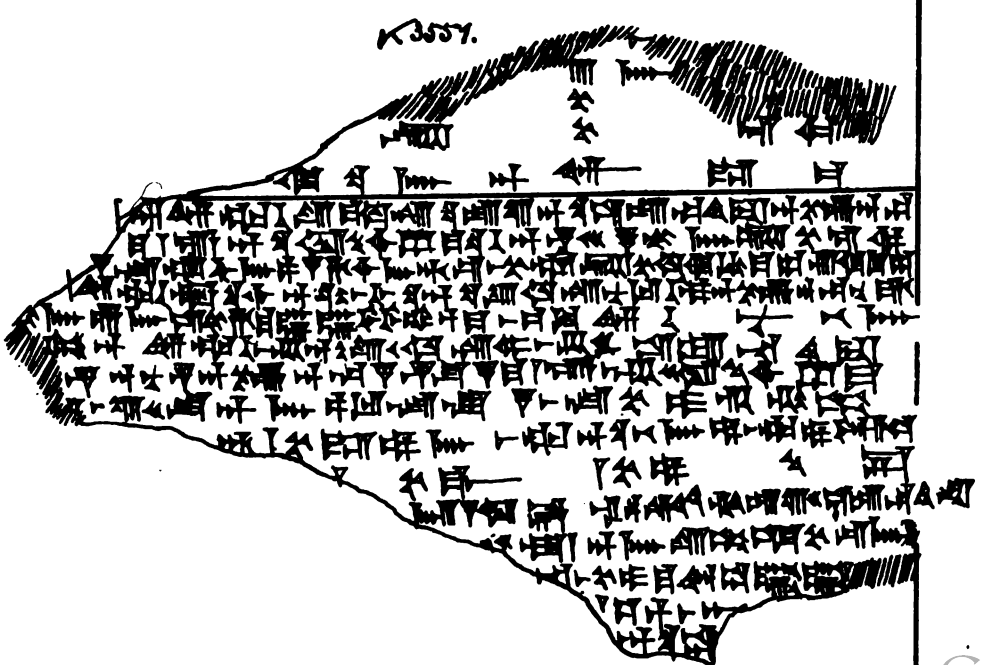
K. 3002.

Obv.

Rev.

K 3557.



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K. 7941.

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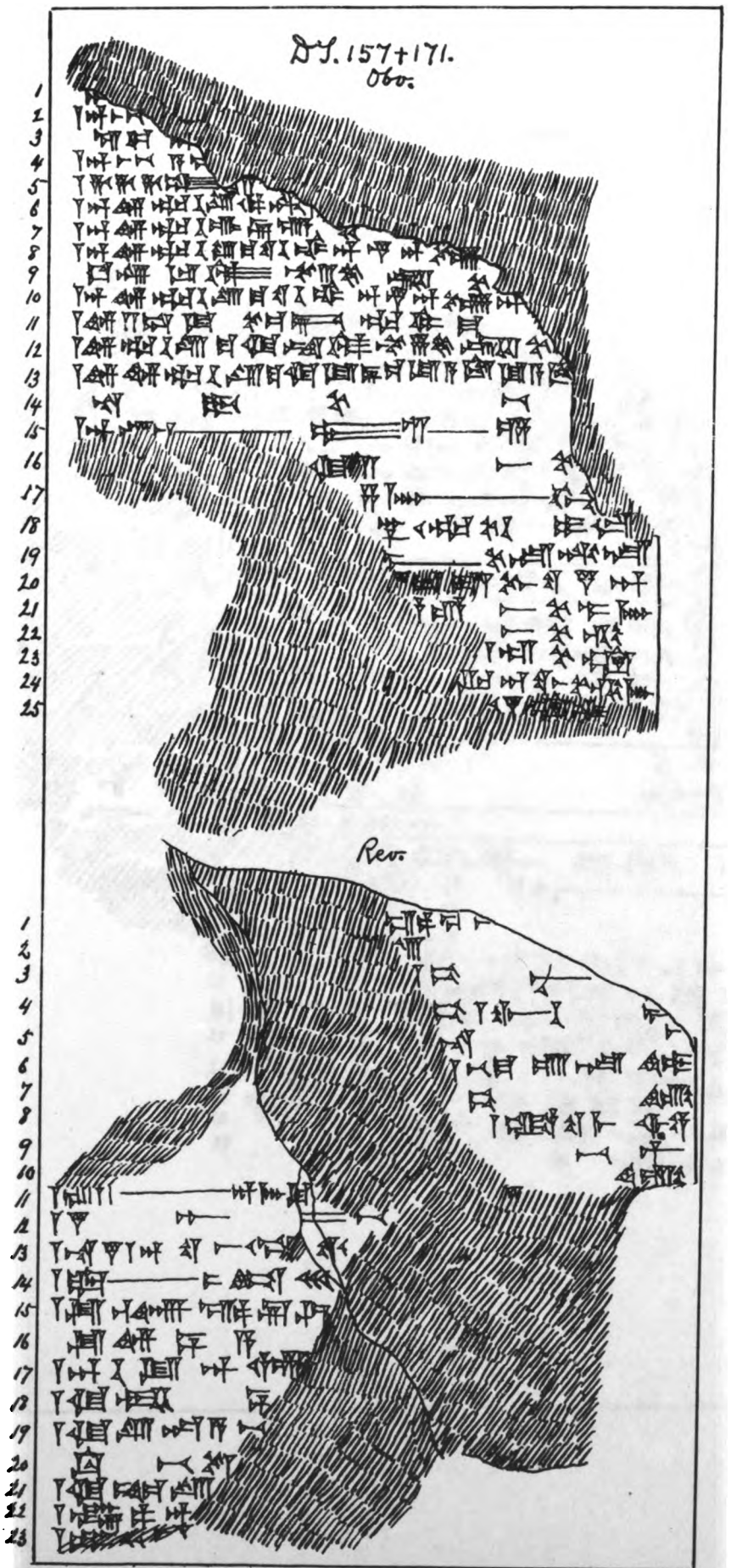

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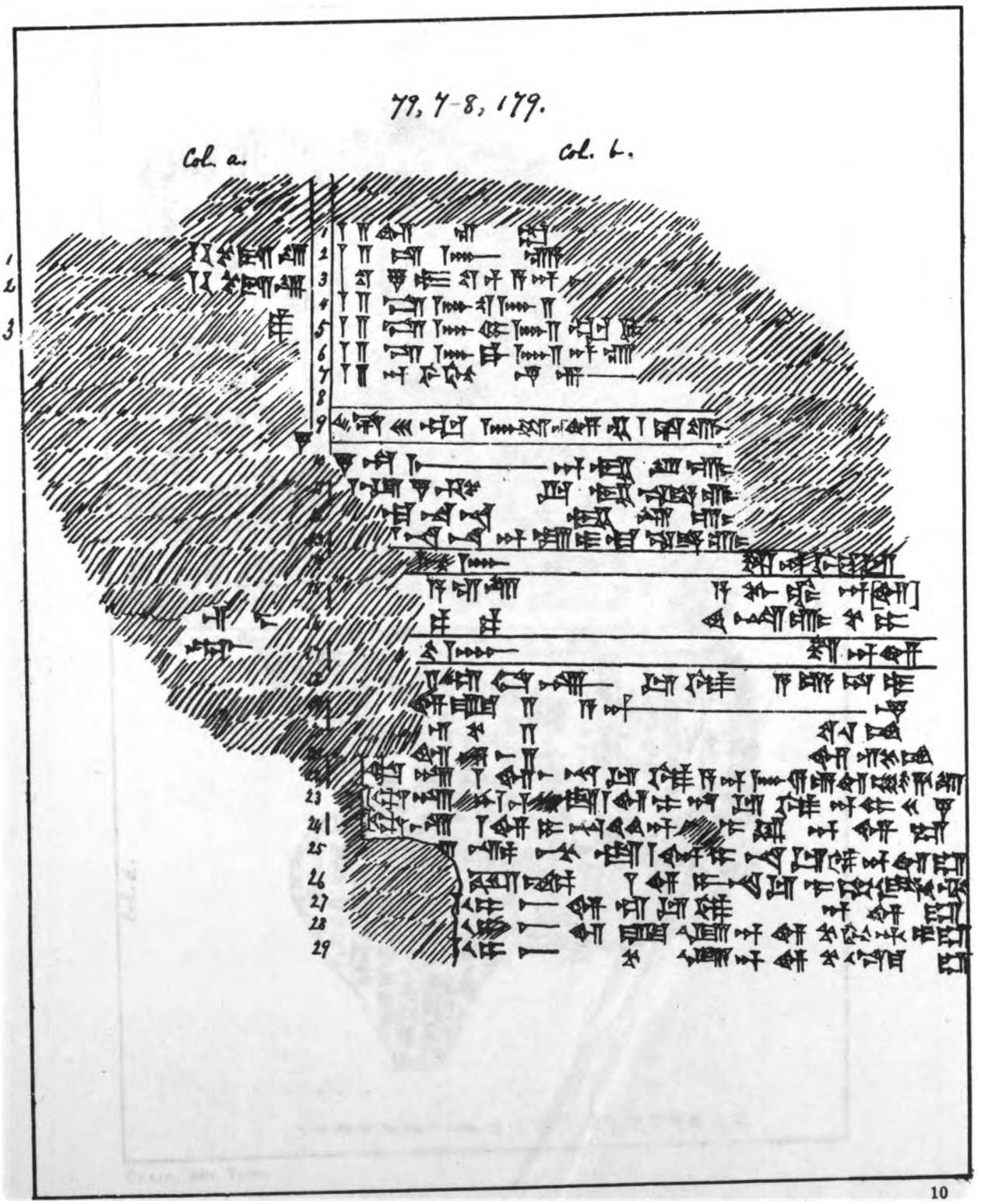
79, 7-8, 179.



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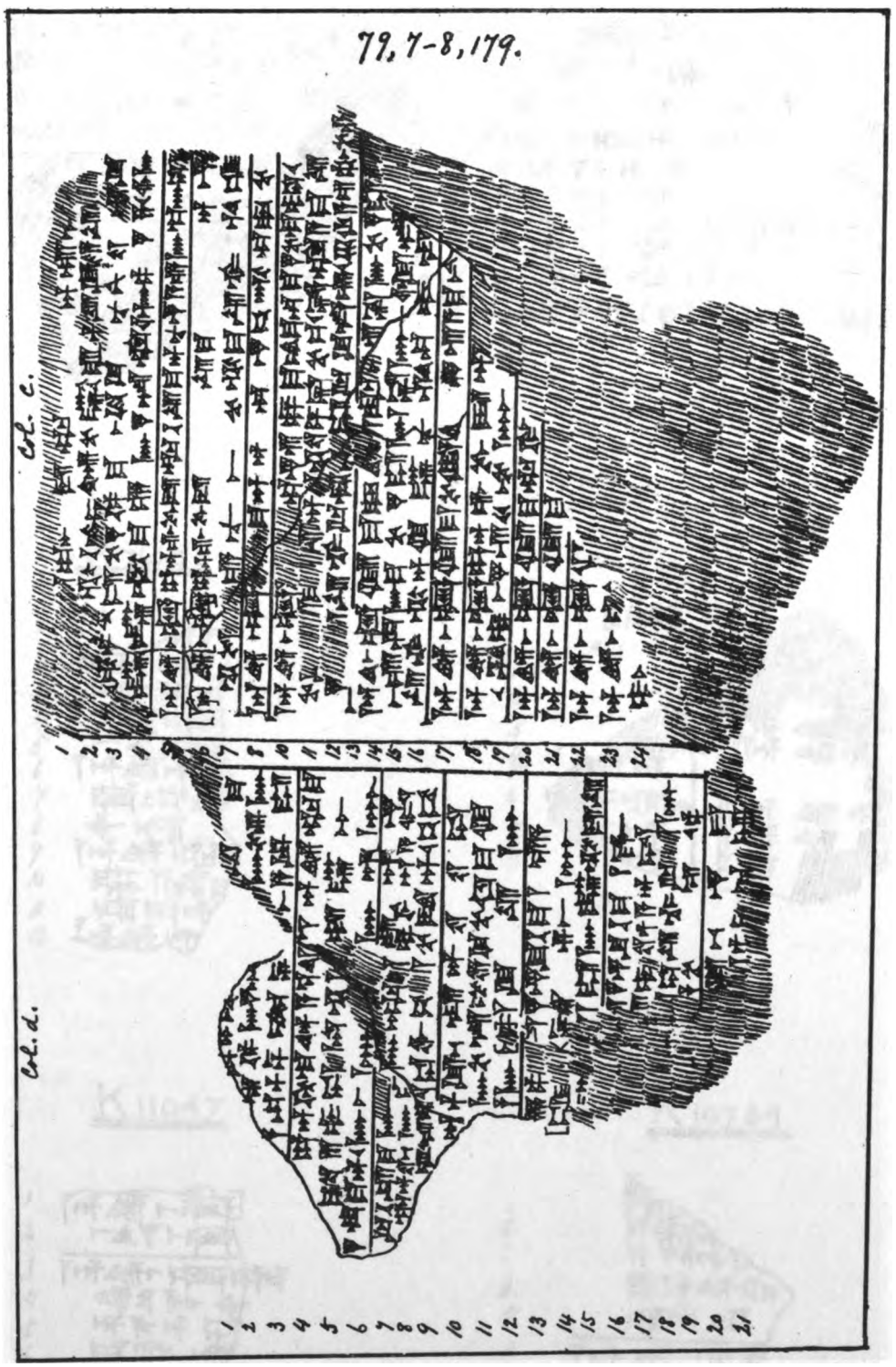

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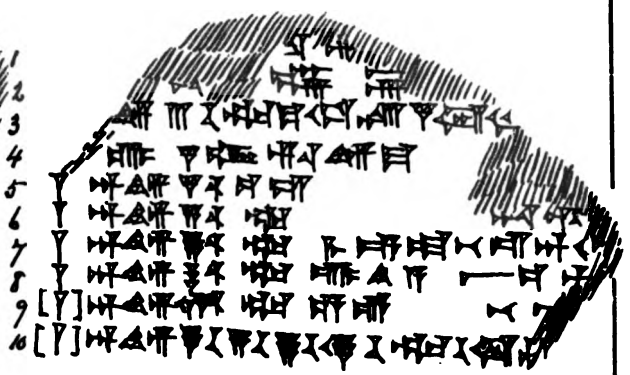
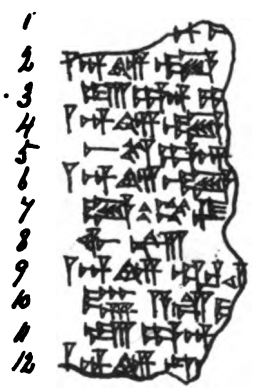
K 3884 Rev:

K 3884 Obv:



K 7665.

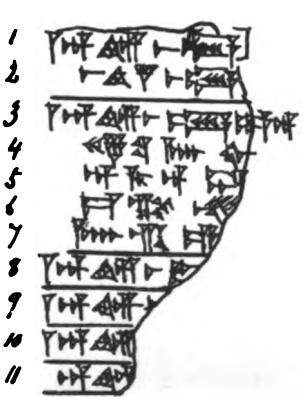


S. 1669.

a.

b

K 11047



K 10731

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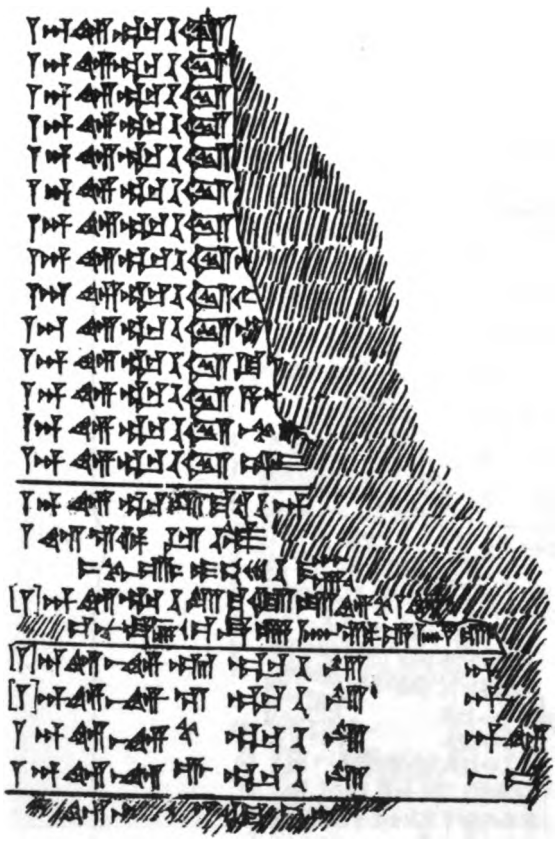
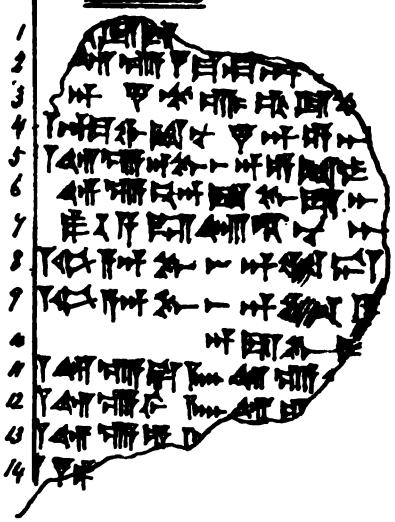
K. 8007.



K. 11089



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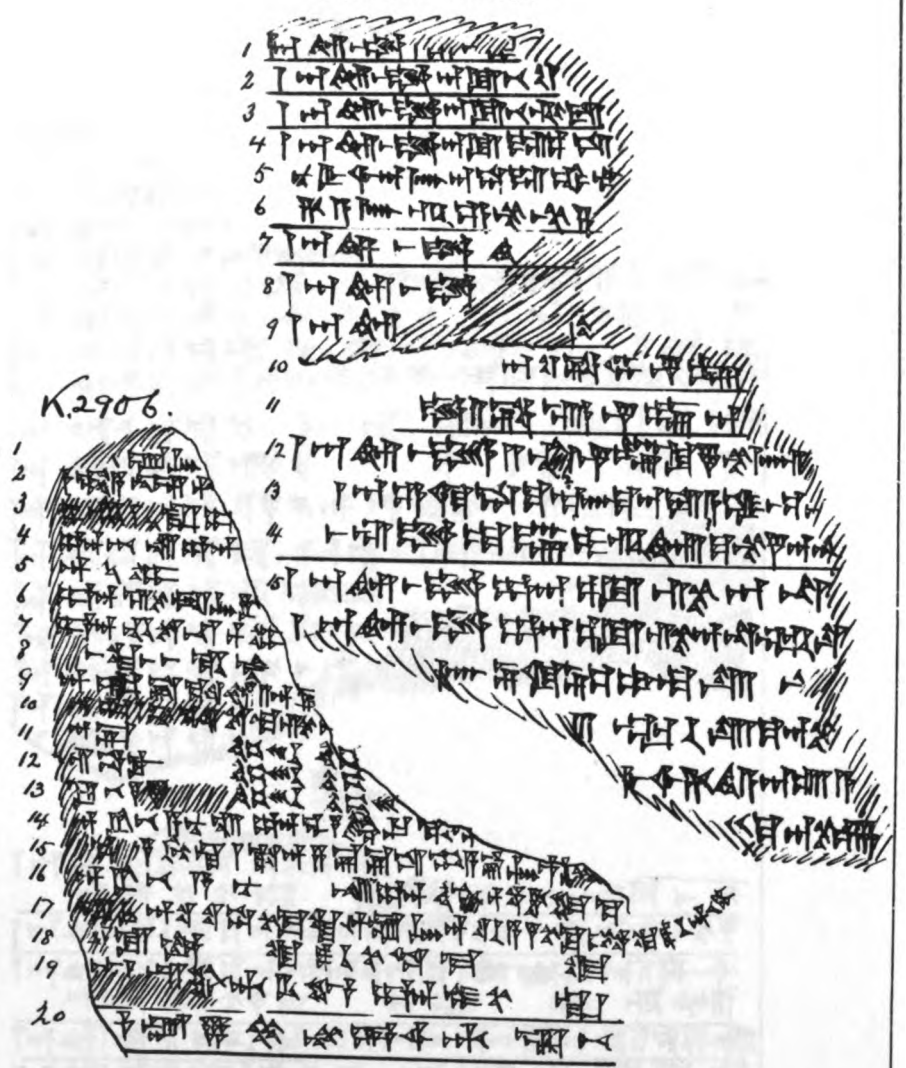
Rm.531+K3692.



K.2906.

Obv.

81,7-27,81.

Rev.

K 2906 is badly preserved and, as the scribe's remarks show, was copied from a damaged tablet.

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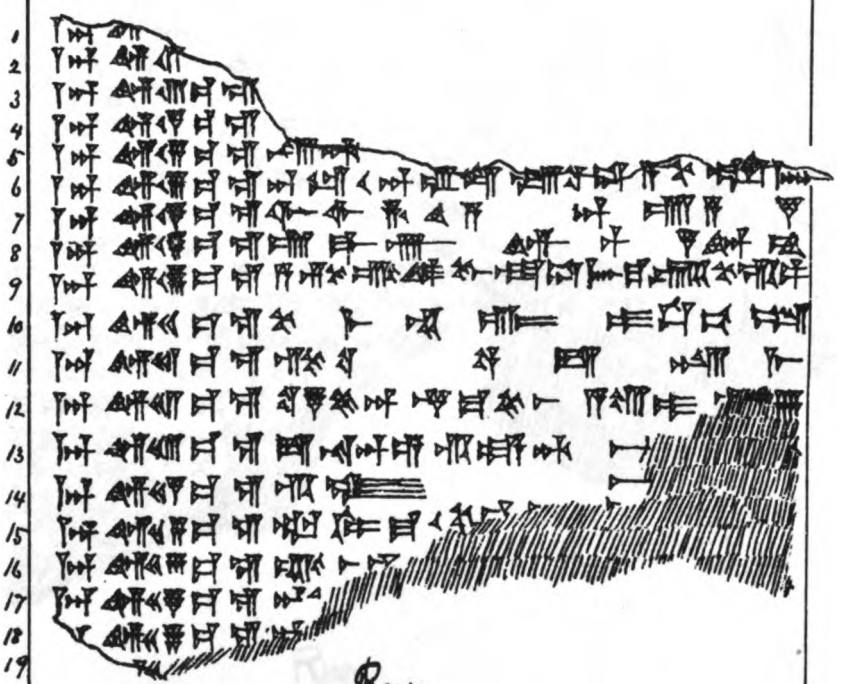
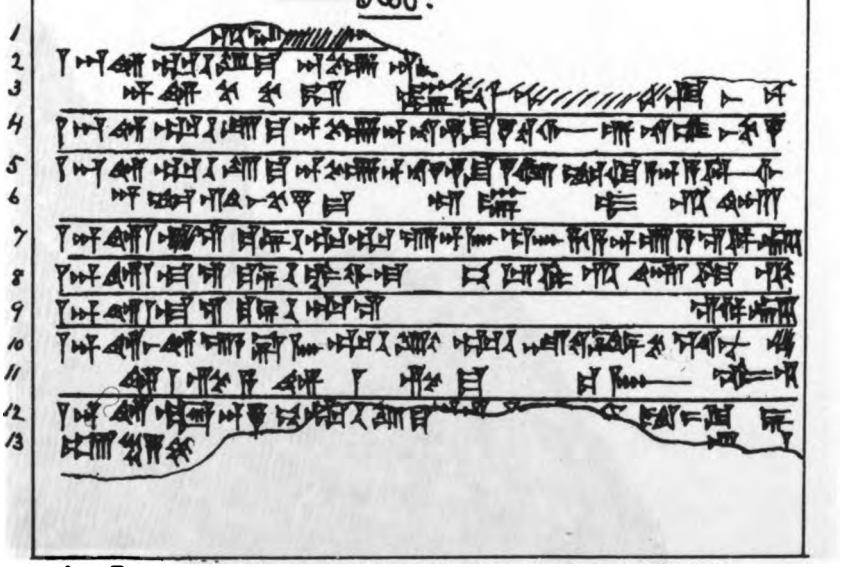
Rm. 104.

Obv:

Rev:



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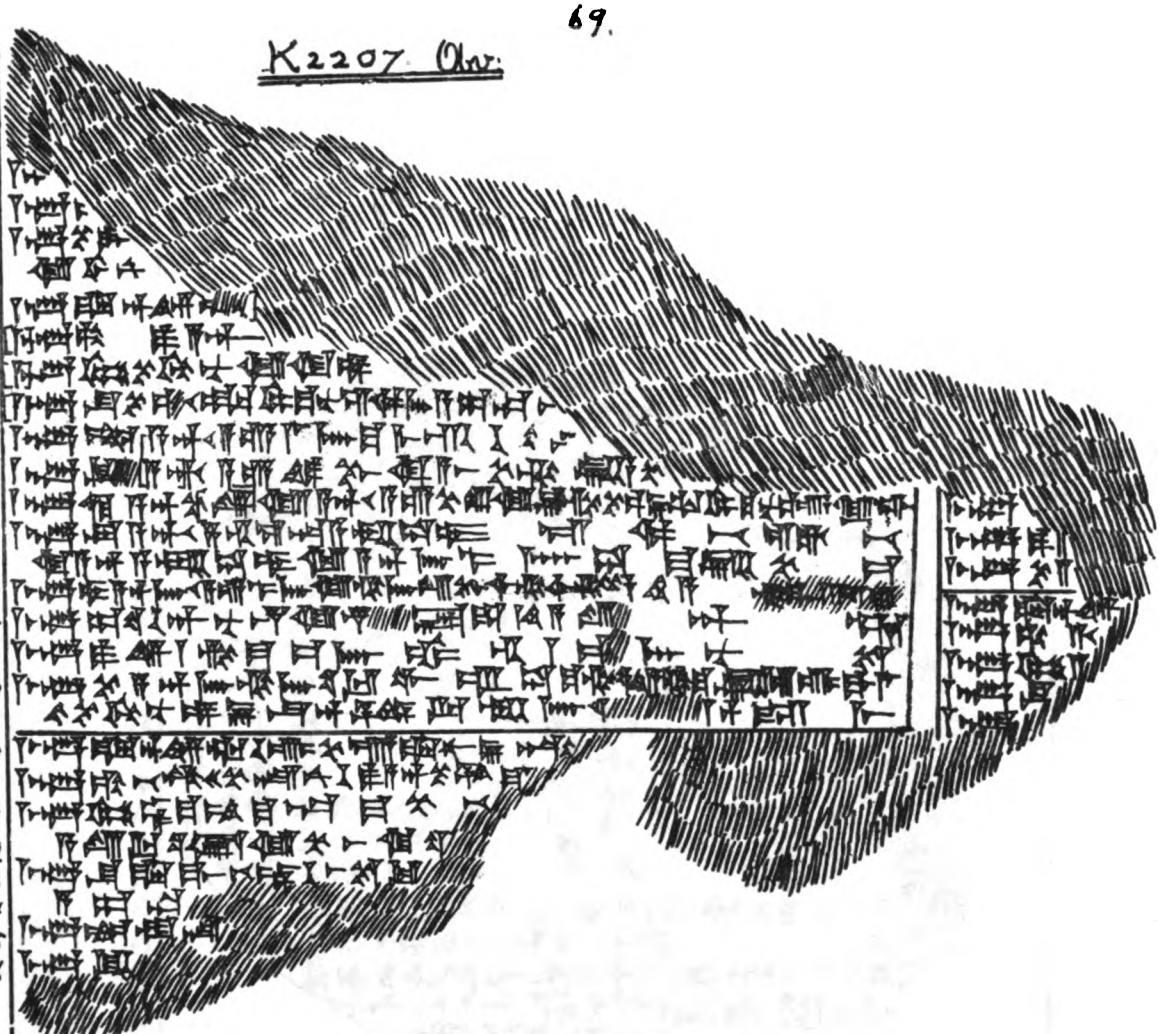
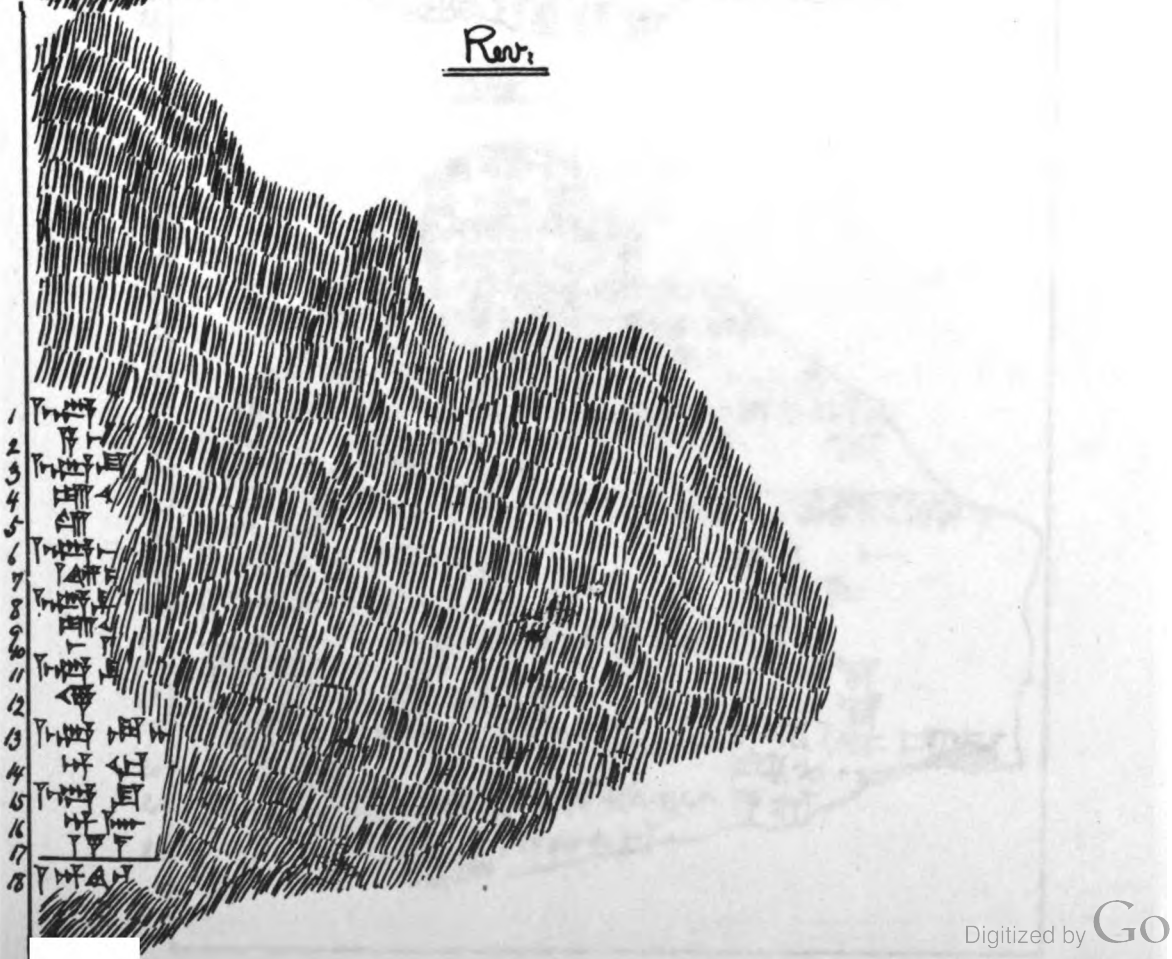
K2207 Obv:



Rev:



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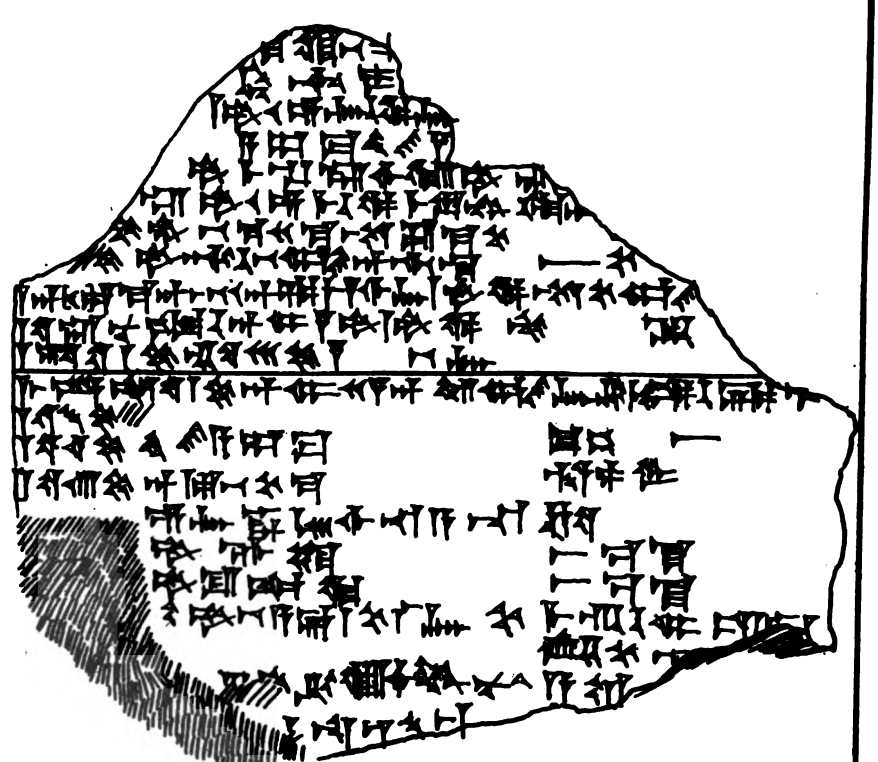
K.3609. Obv:

Rev:



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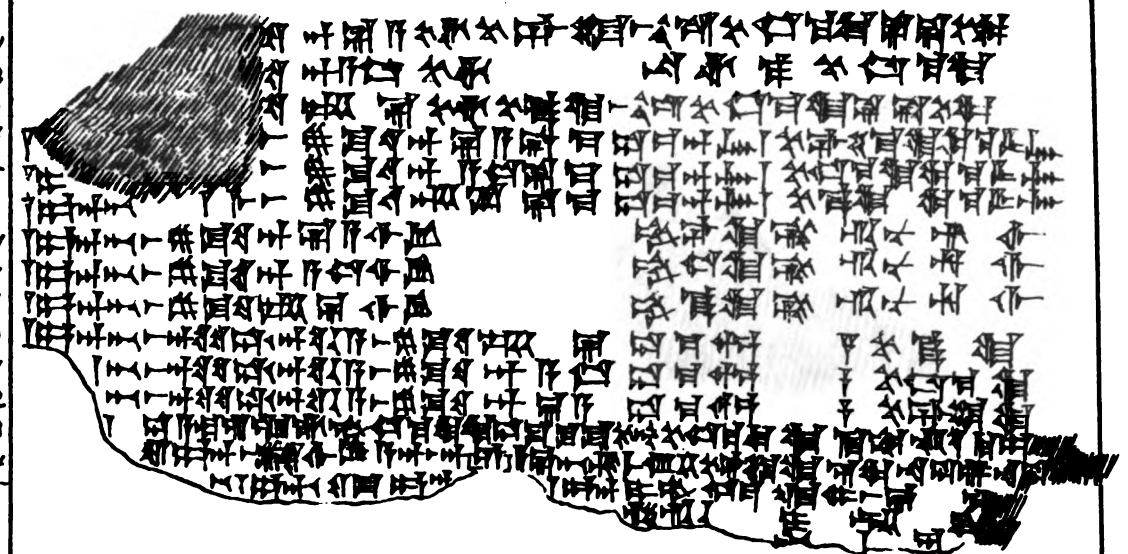
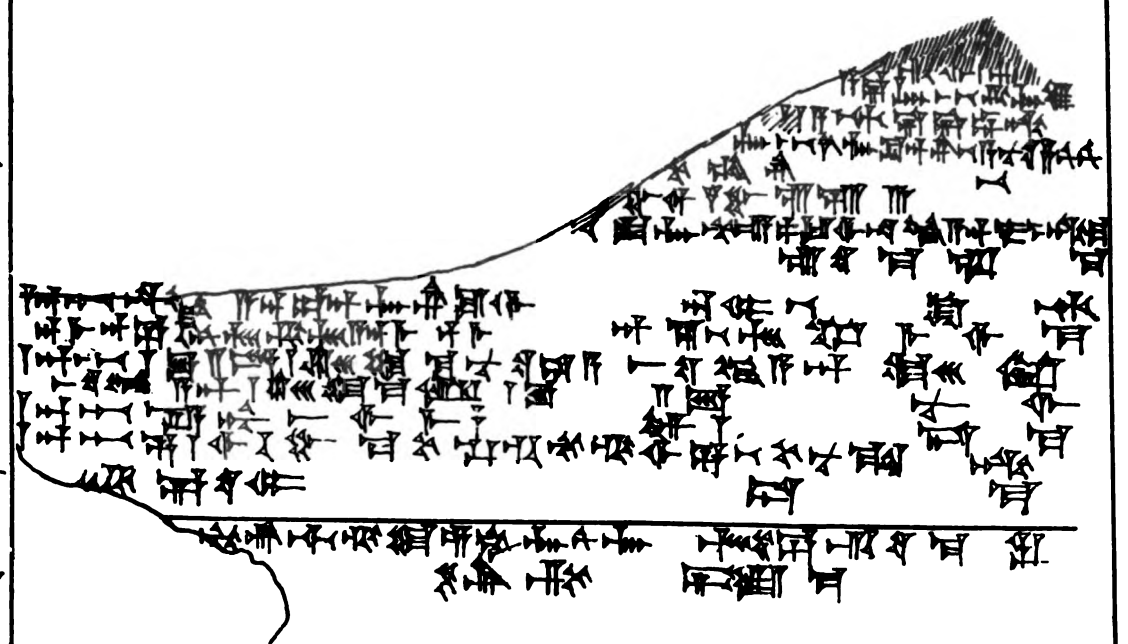
K. 3601. Obv:



Rev:



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K.6982. Obv:

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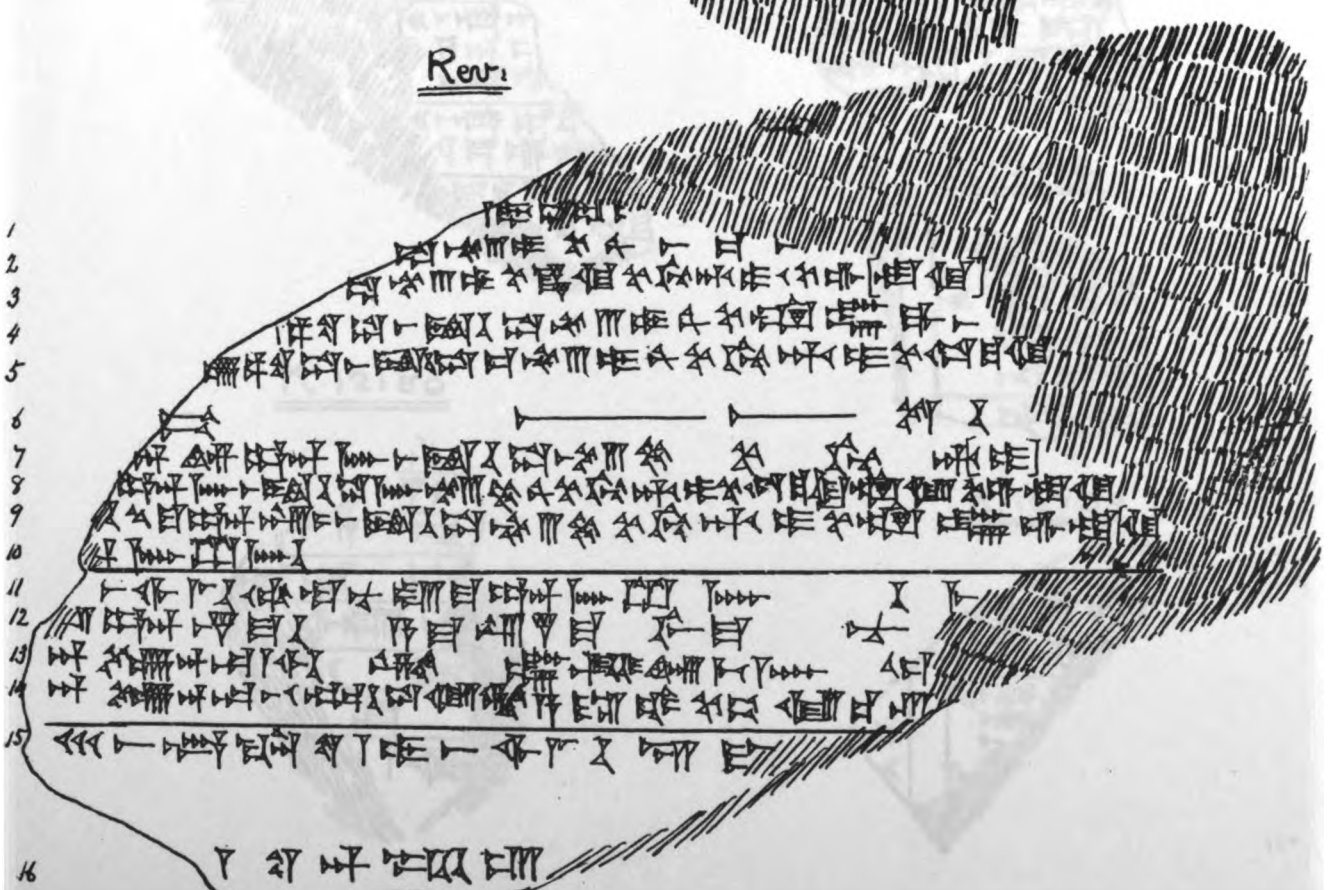

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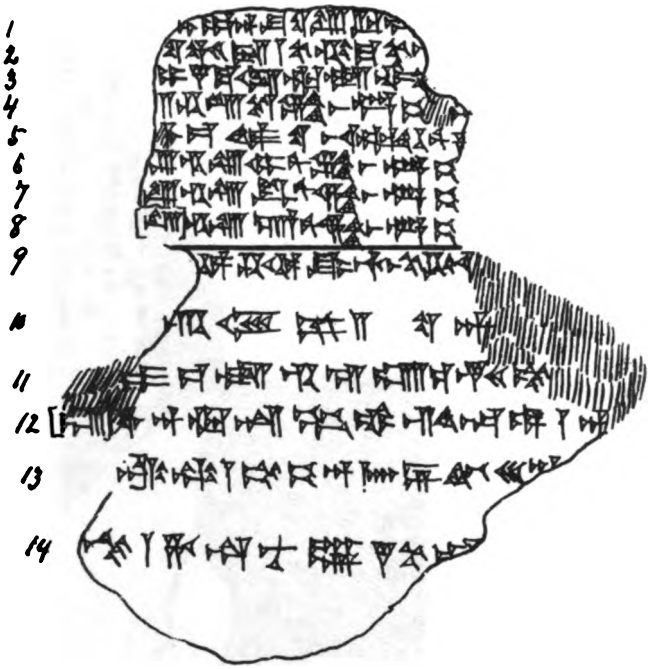
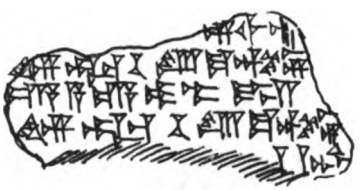
K 7902.

K. 3163

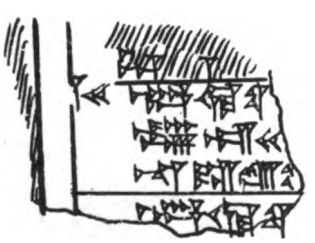


K. 7047.

K 6577

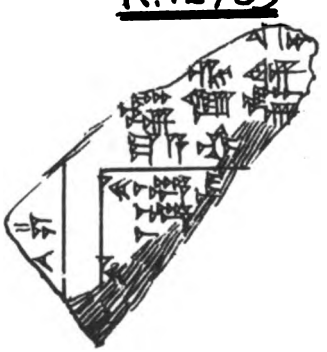


K 12148



K. 12150

K. 12739



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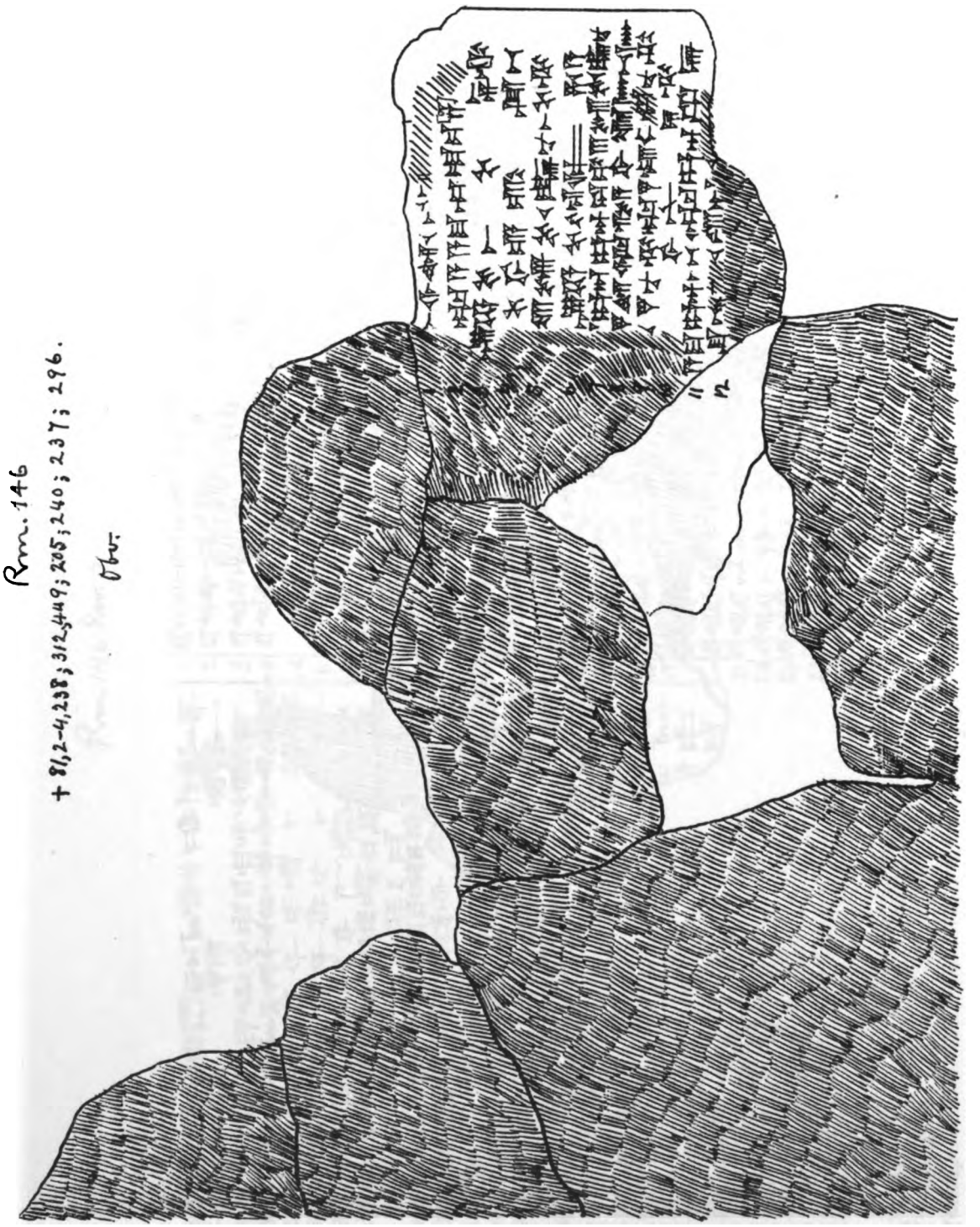
Rm. 146

+ 81,2-4,238; 312,449; 205; 240; 237; 296.

Obv.



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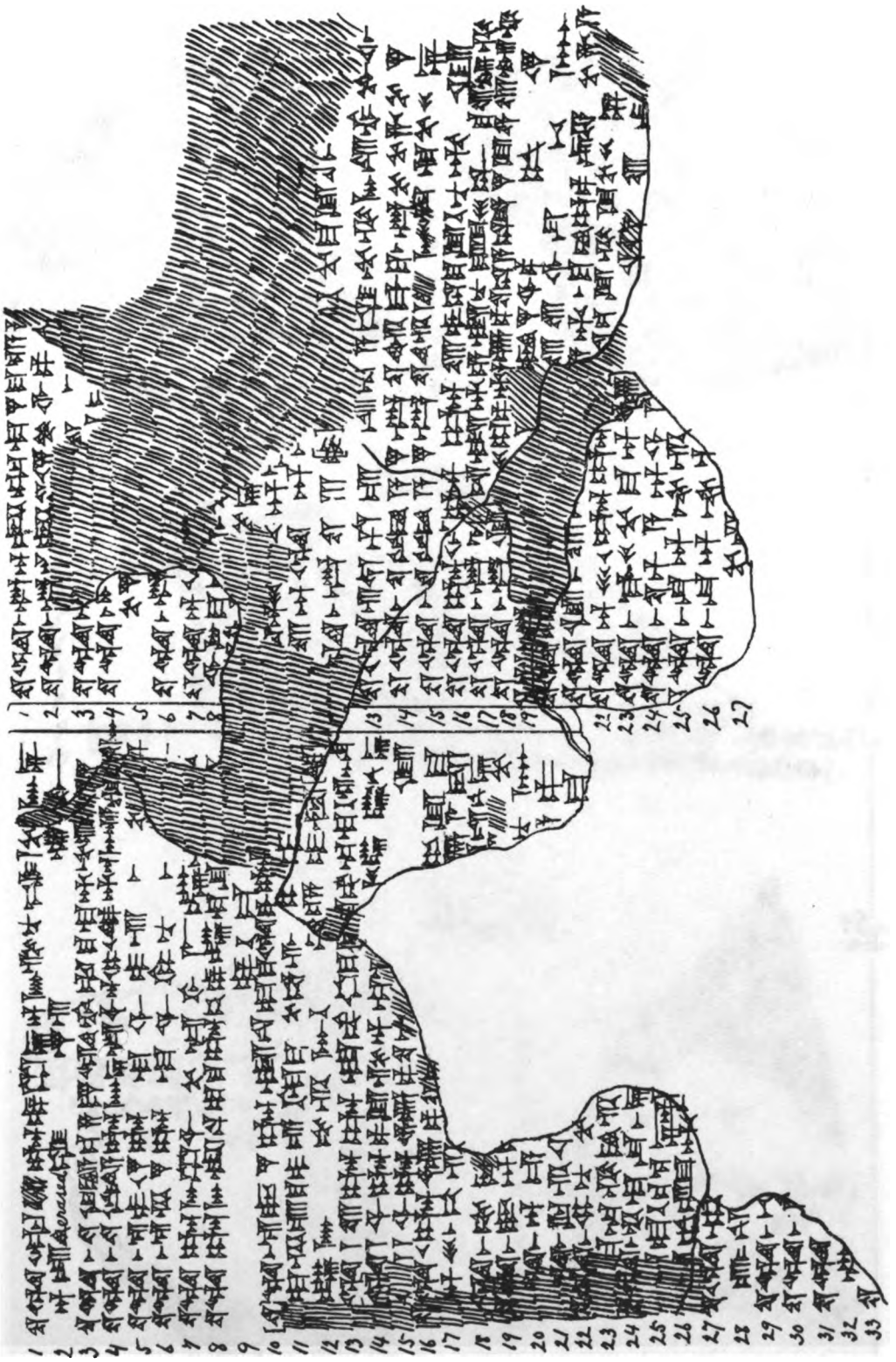

Rm. 146 Rw +

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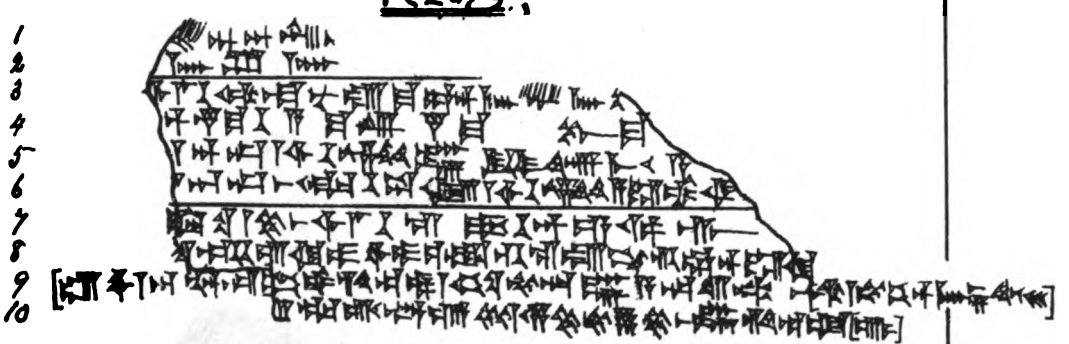
K 4463

Rev:

Obv:

K 2679.



K 2324.

Obv:

Rev:

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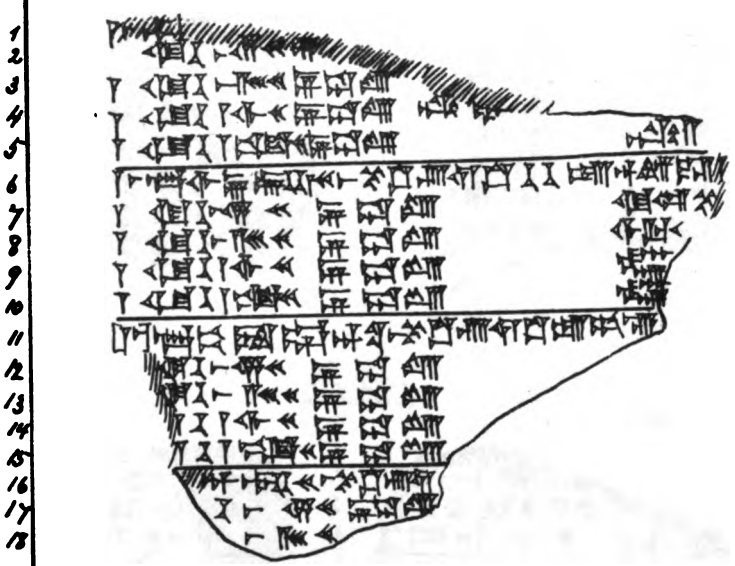
K 3917.

Obv.



Rev.

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K. 2899.

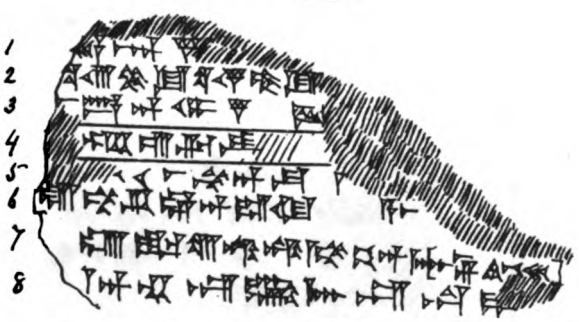
Obv:

Rev:

K 3071.

Obv:

Rev:



S. 575.

S. 511.

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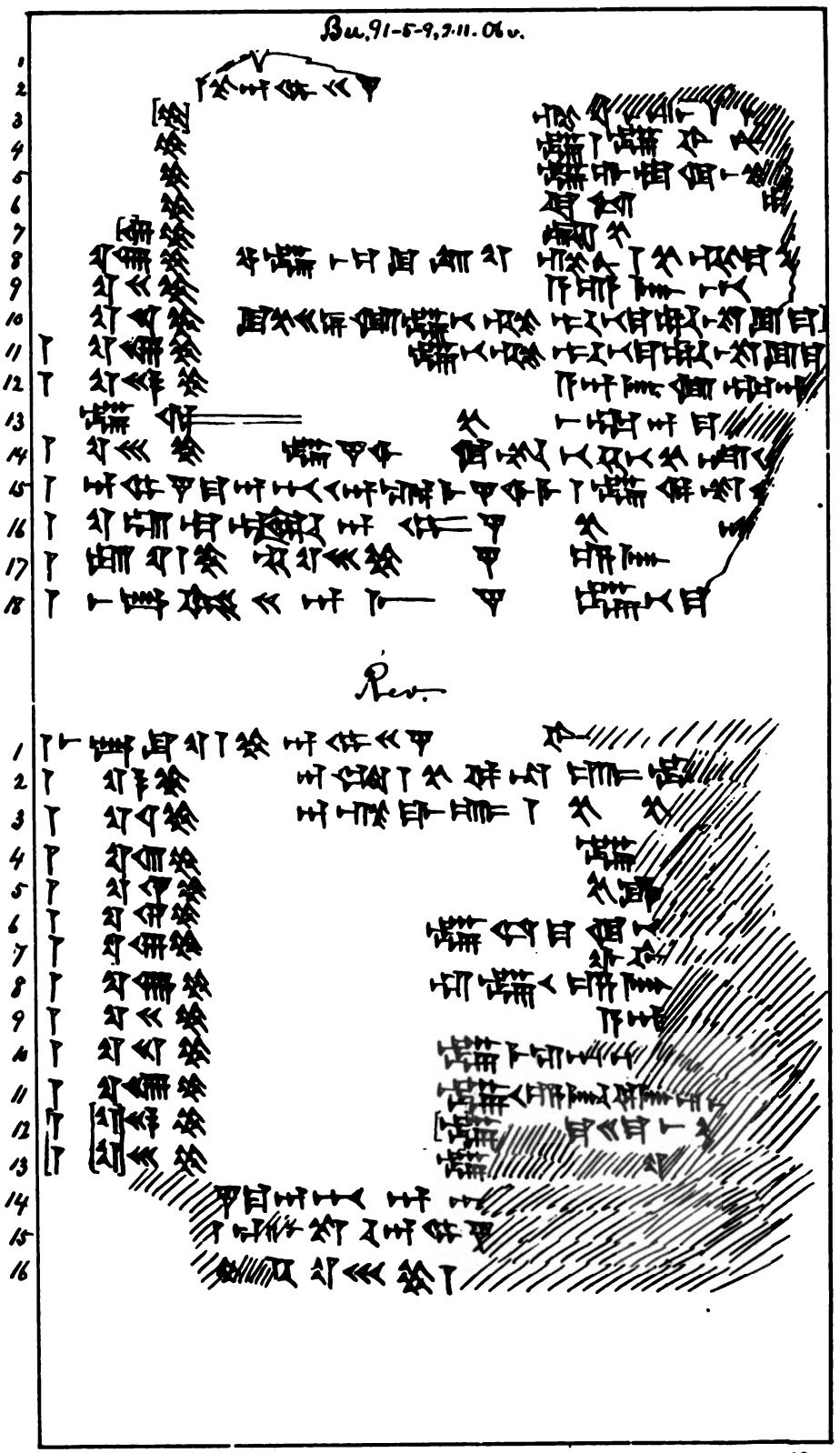

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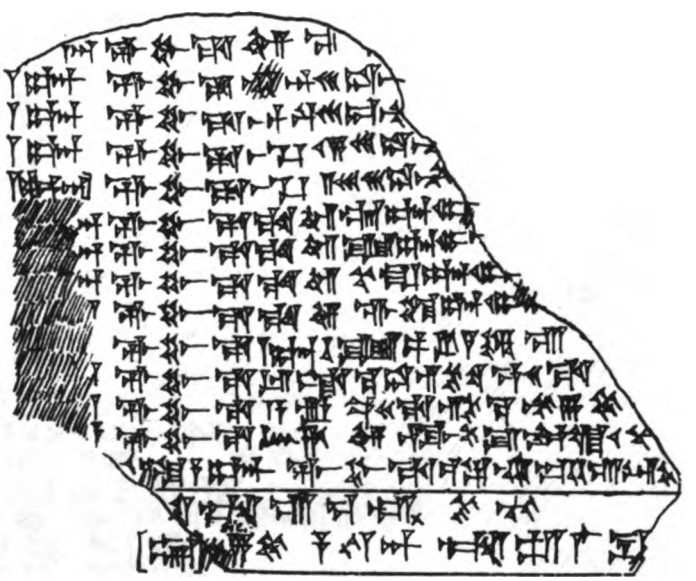
K. 6102. Rev:



Beg. Cat: [illegible].

Obv:

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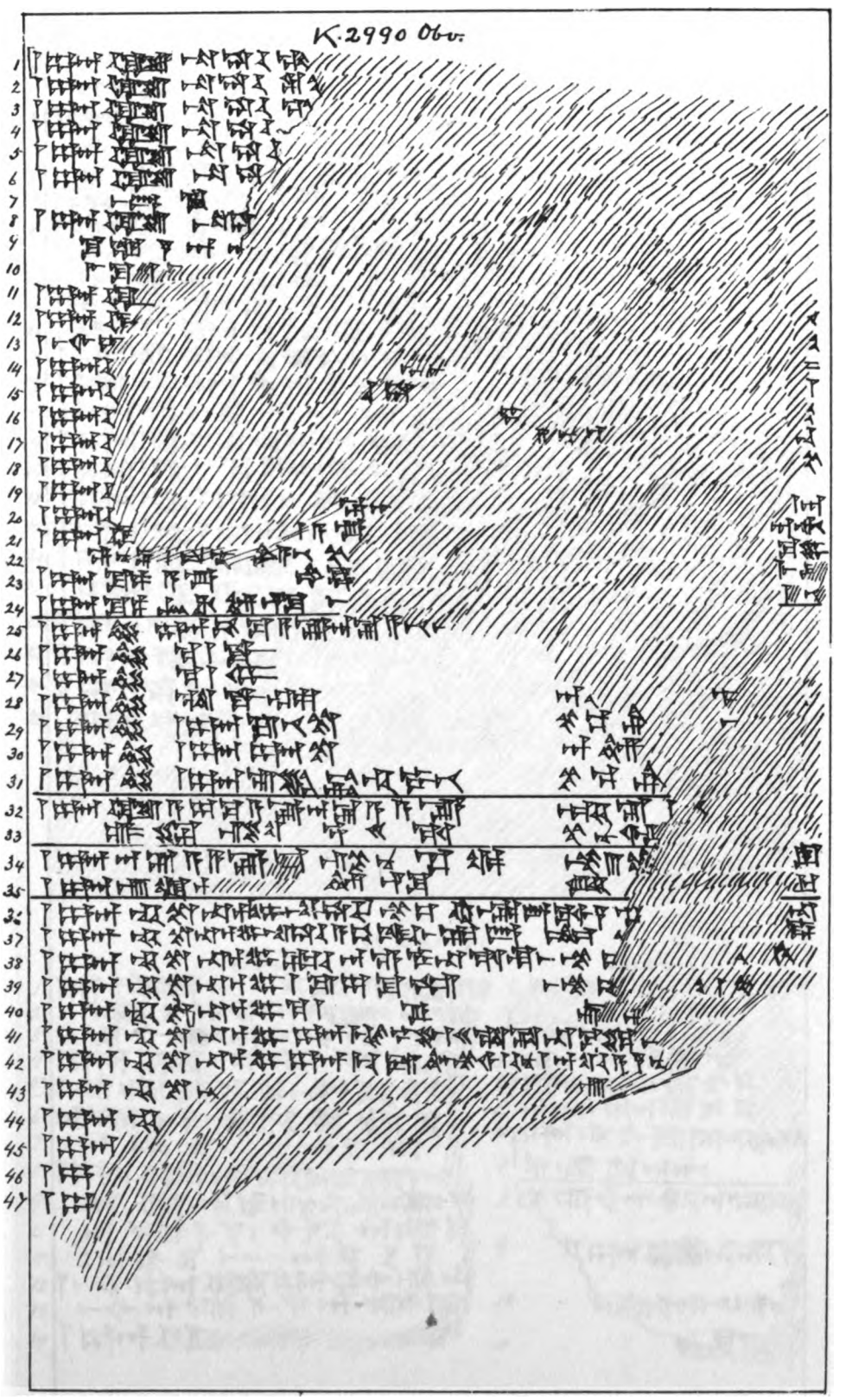

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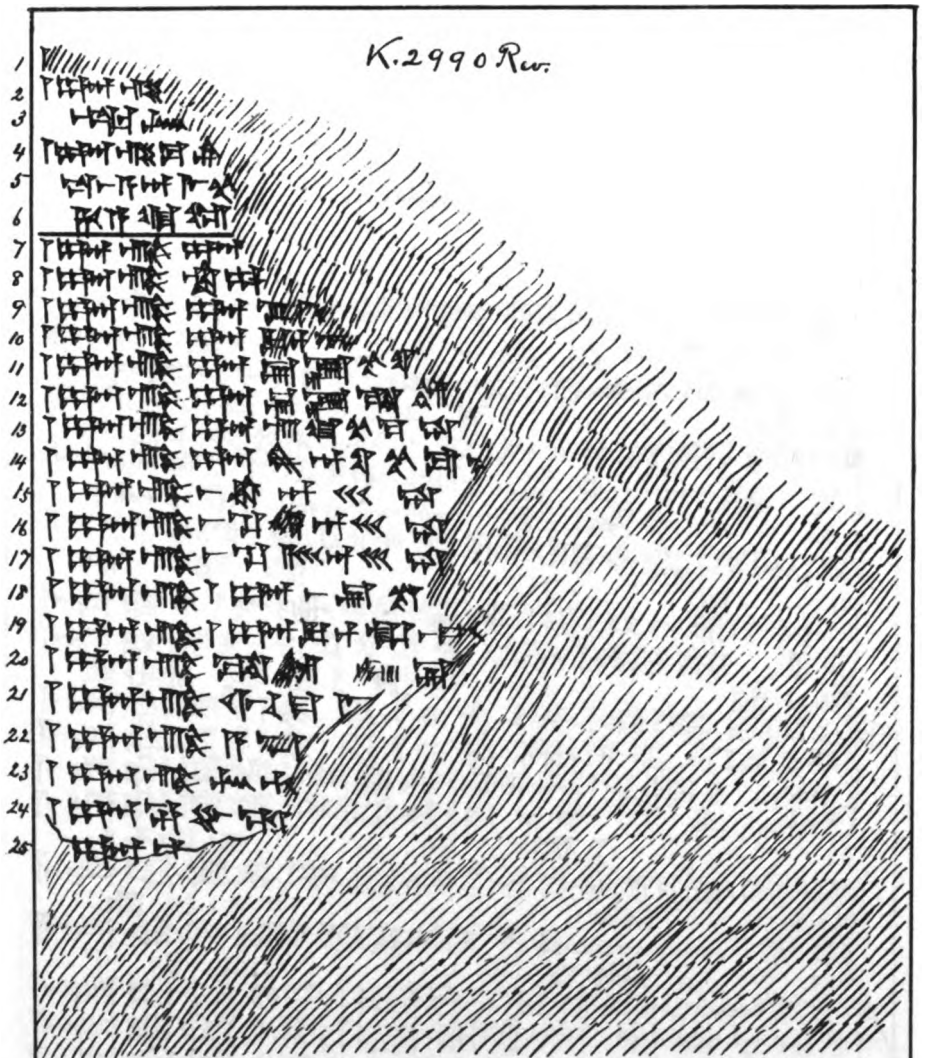
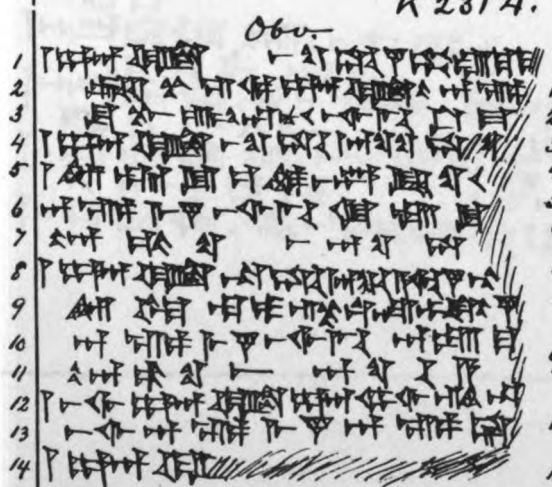
K.2990 Rev.

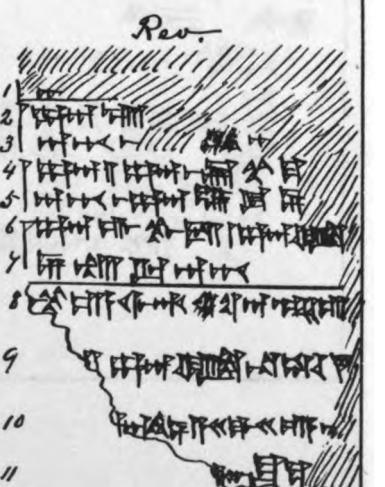


K 2314.

Obv.



Rev.



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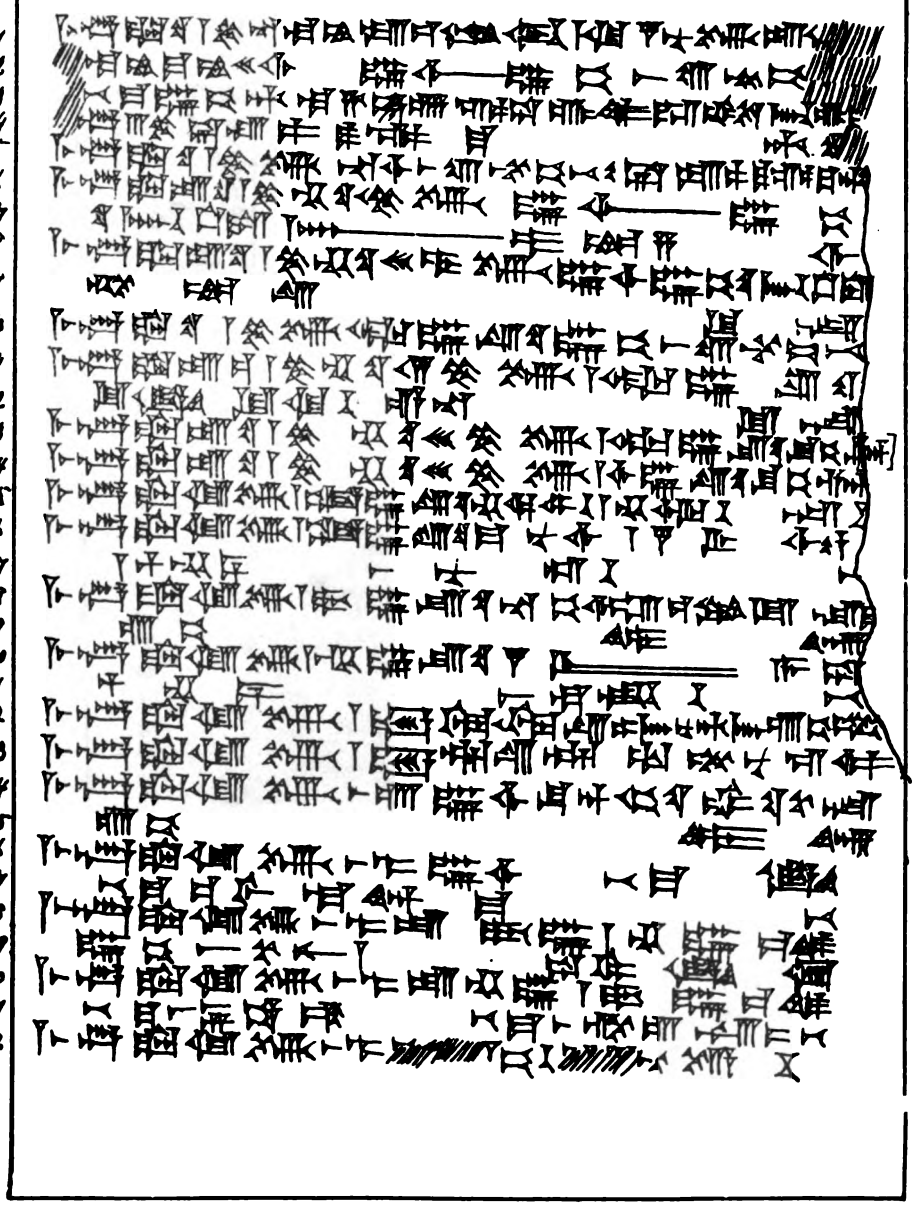
K.1350



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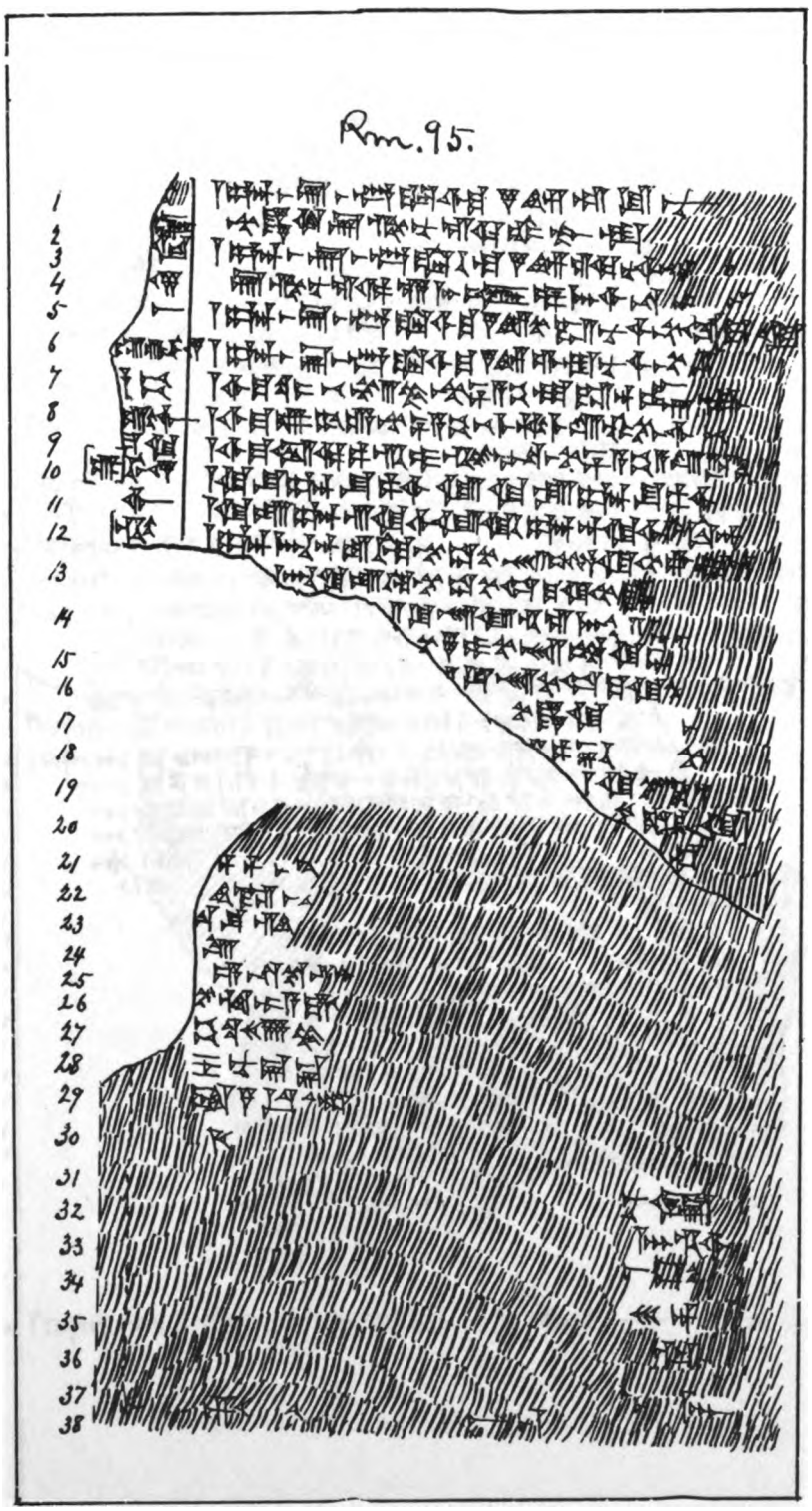

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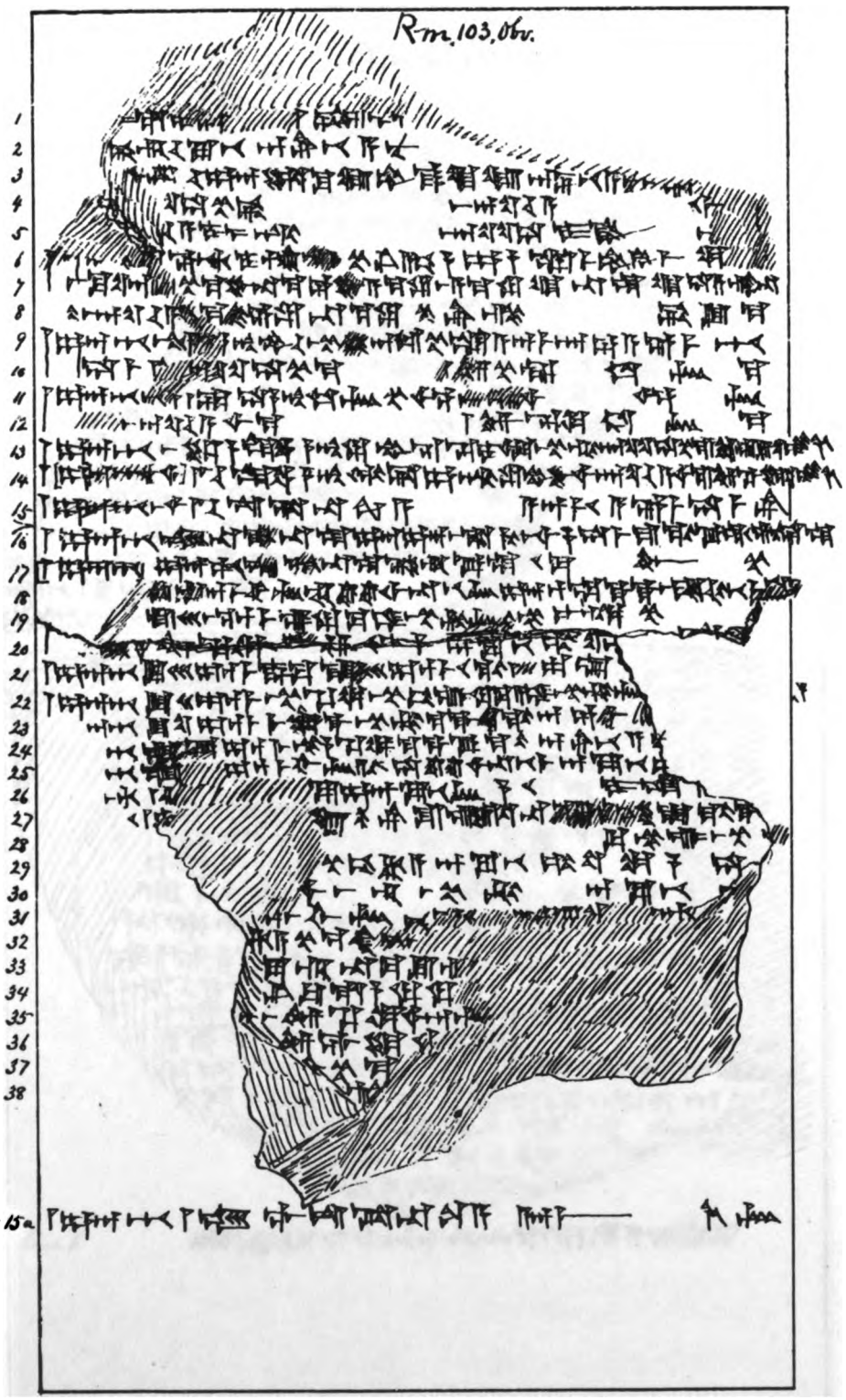

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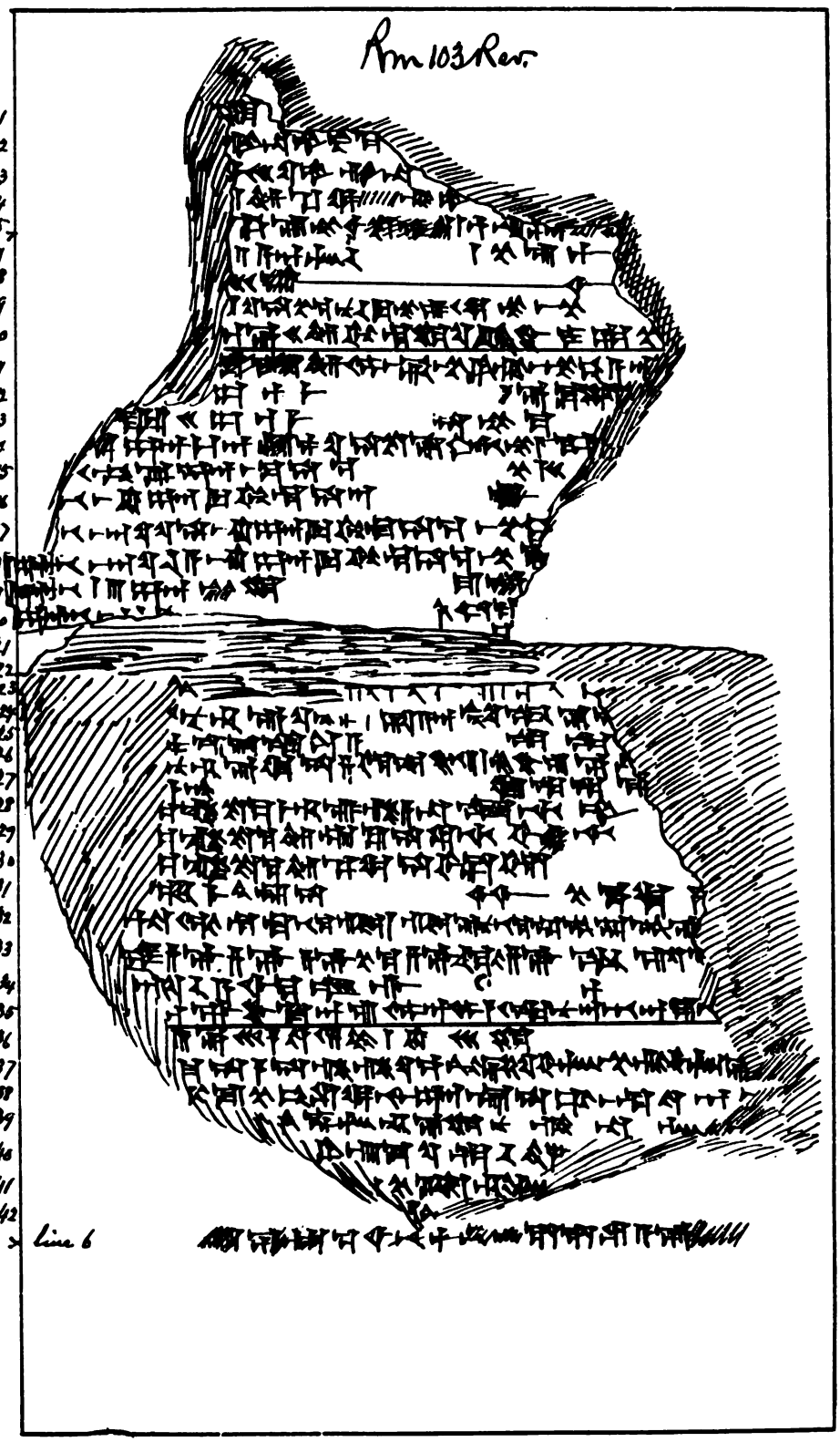

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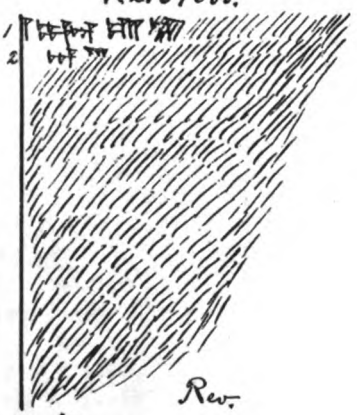
K.2177.

Rev.

not inscribed.

K.2139 Obv.



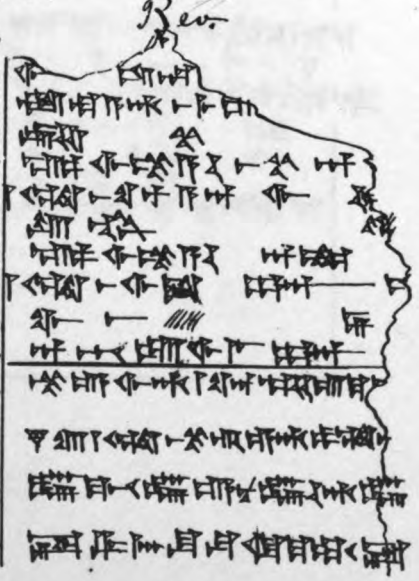
Rev.

lower edge

K.3615.

Obv.

Rev.



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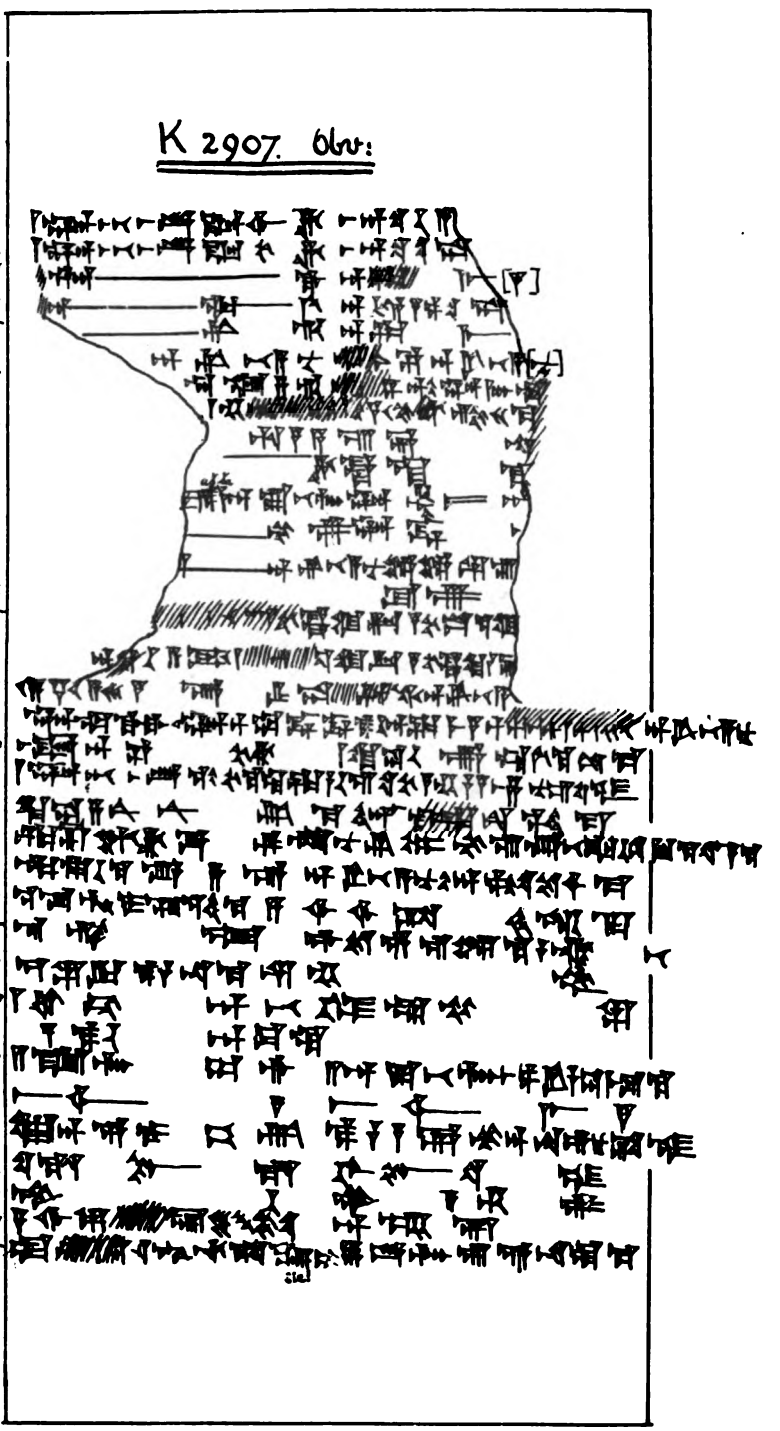
K 2907. Obv:



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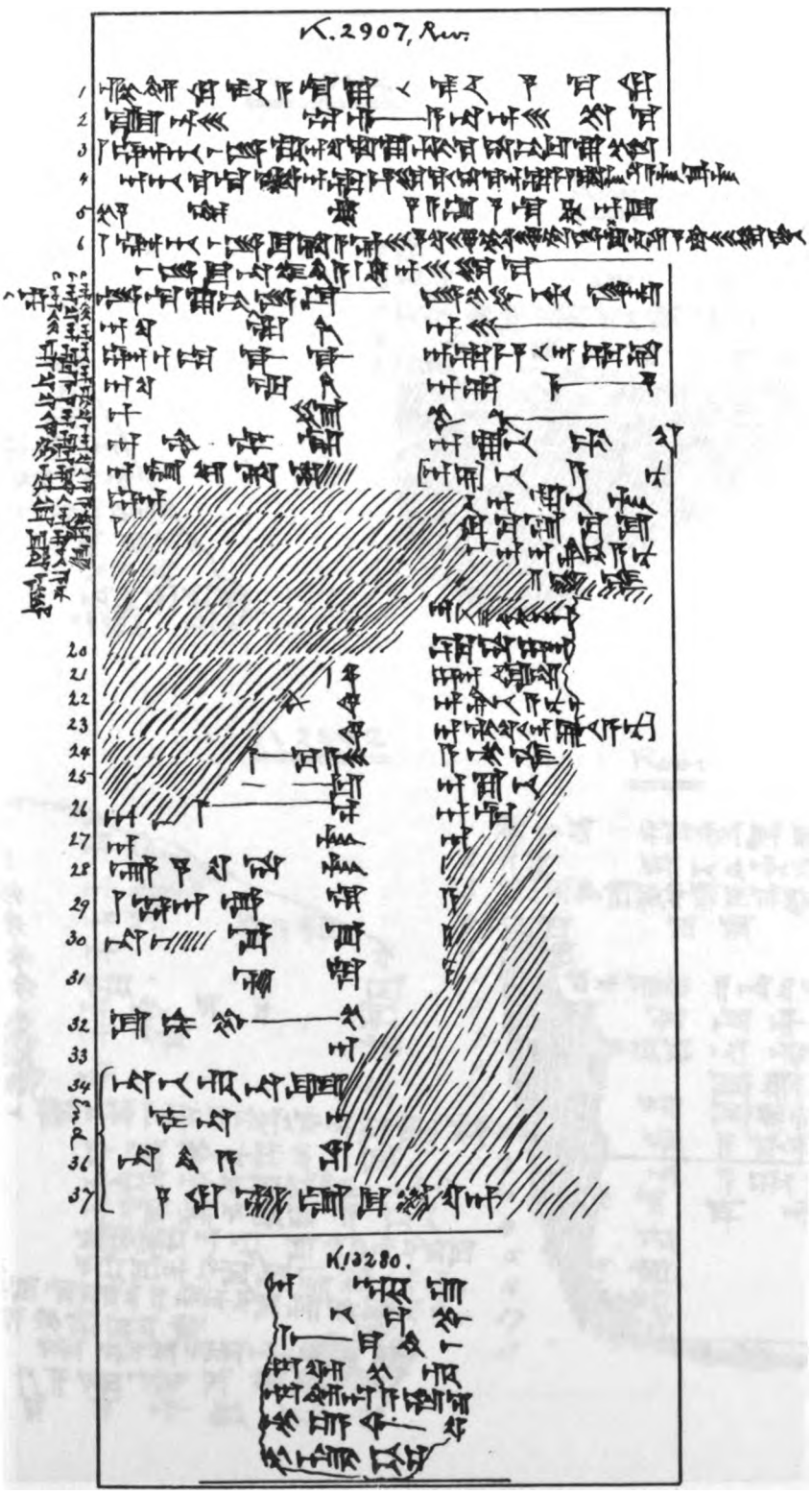

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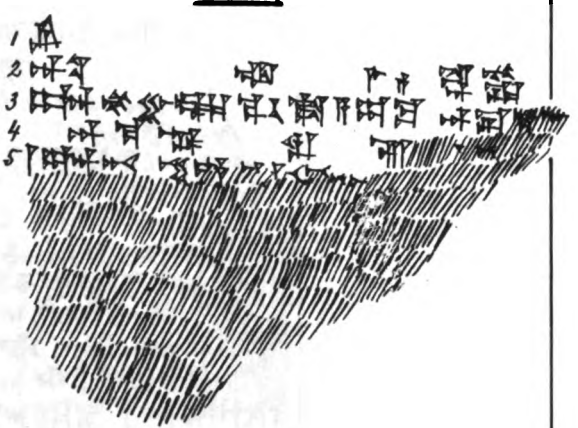
K 2902

Obv:

Rev:



K 2892

Obv:

Rev:

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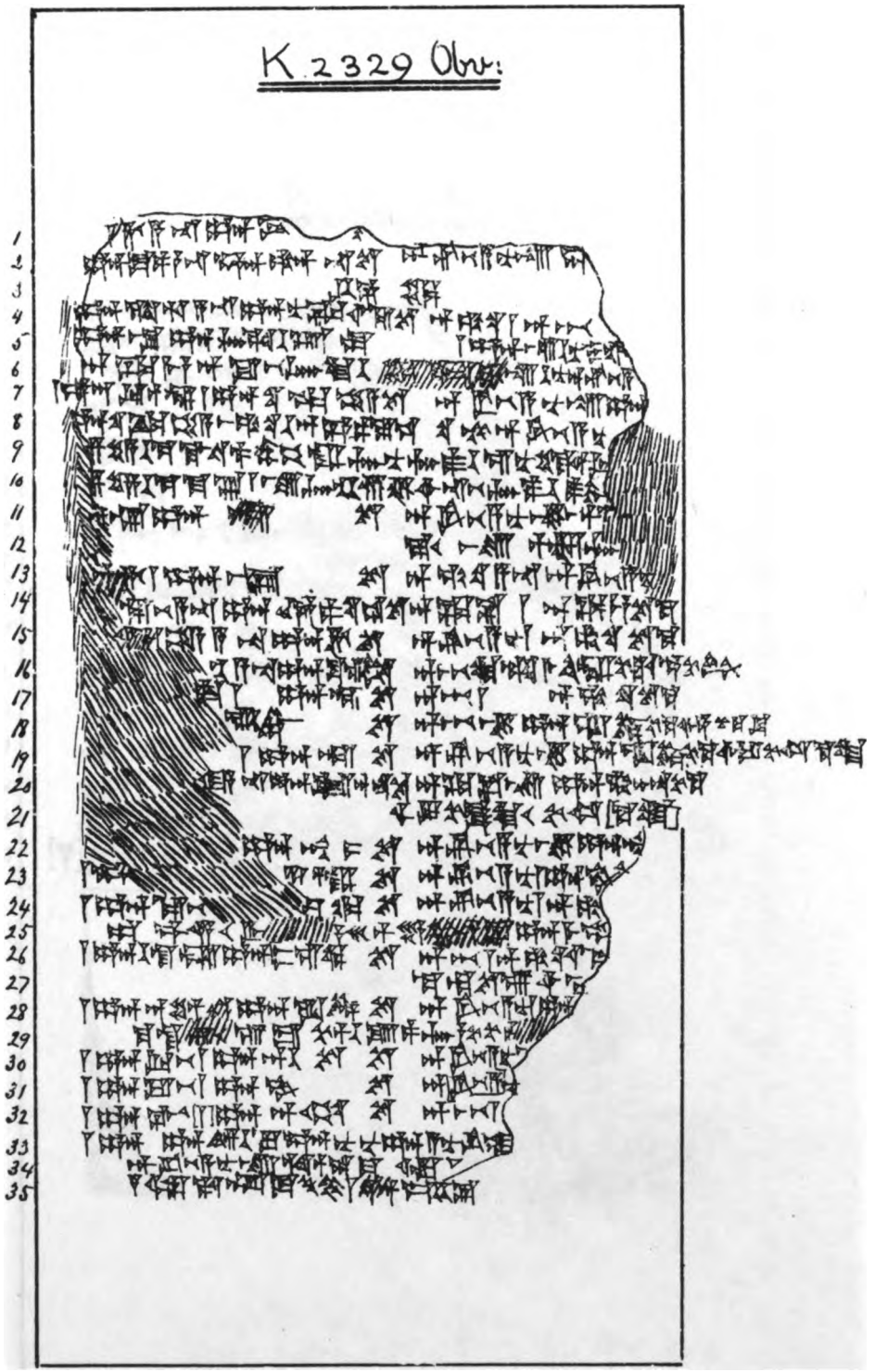
K 2329 Obv:



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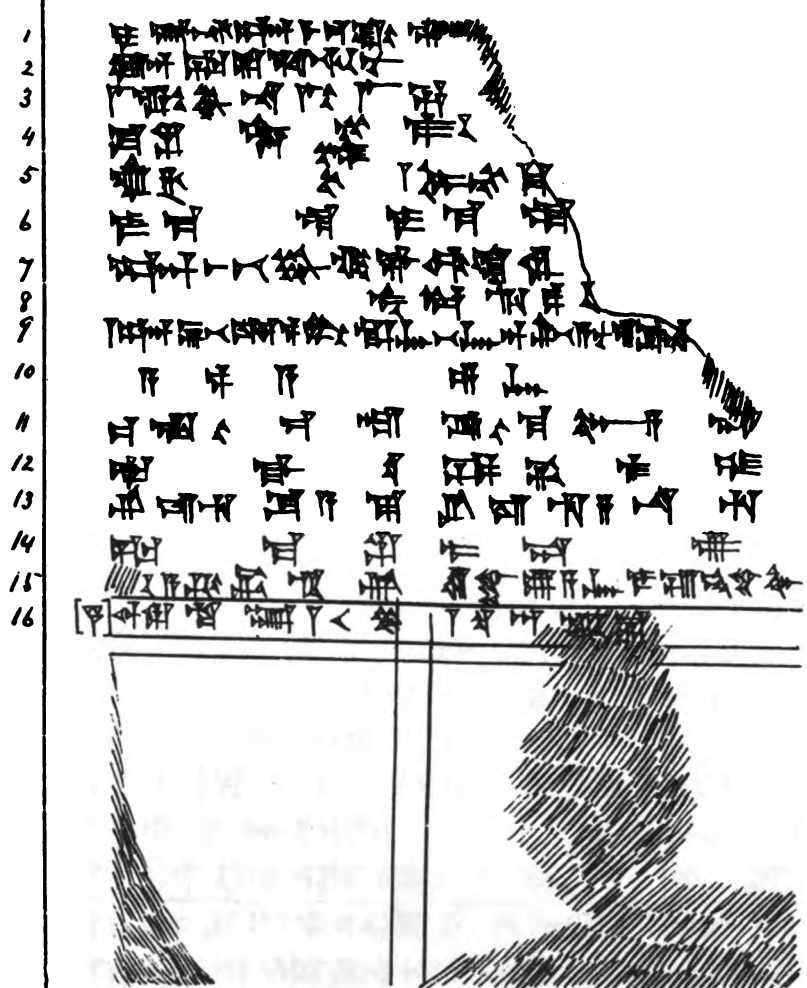

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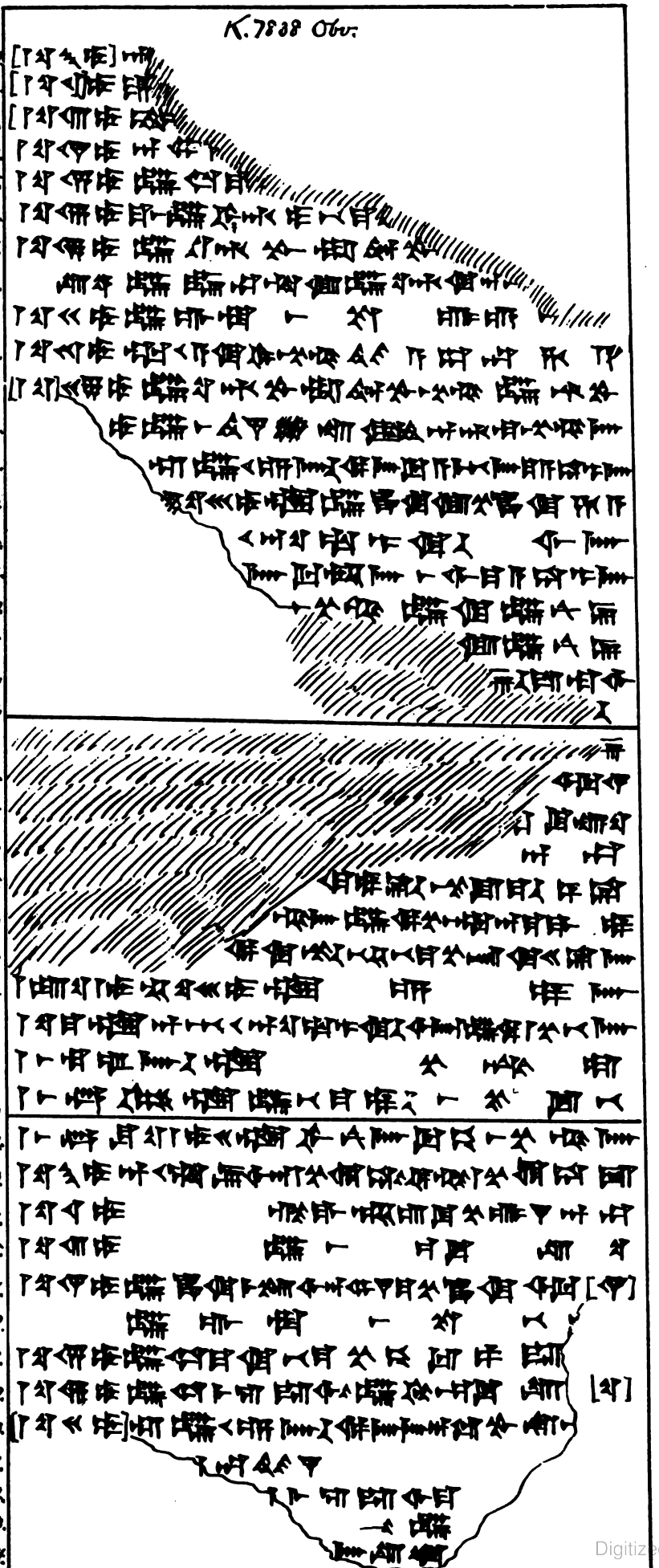
K. 7838 Obv.



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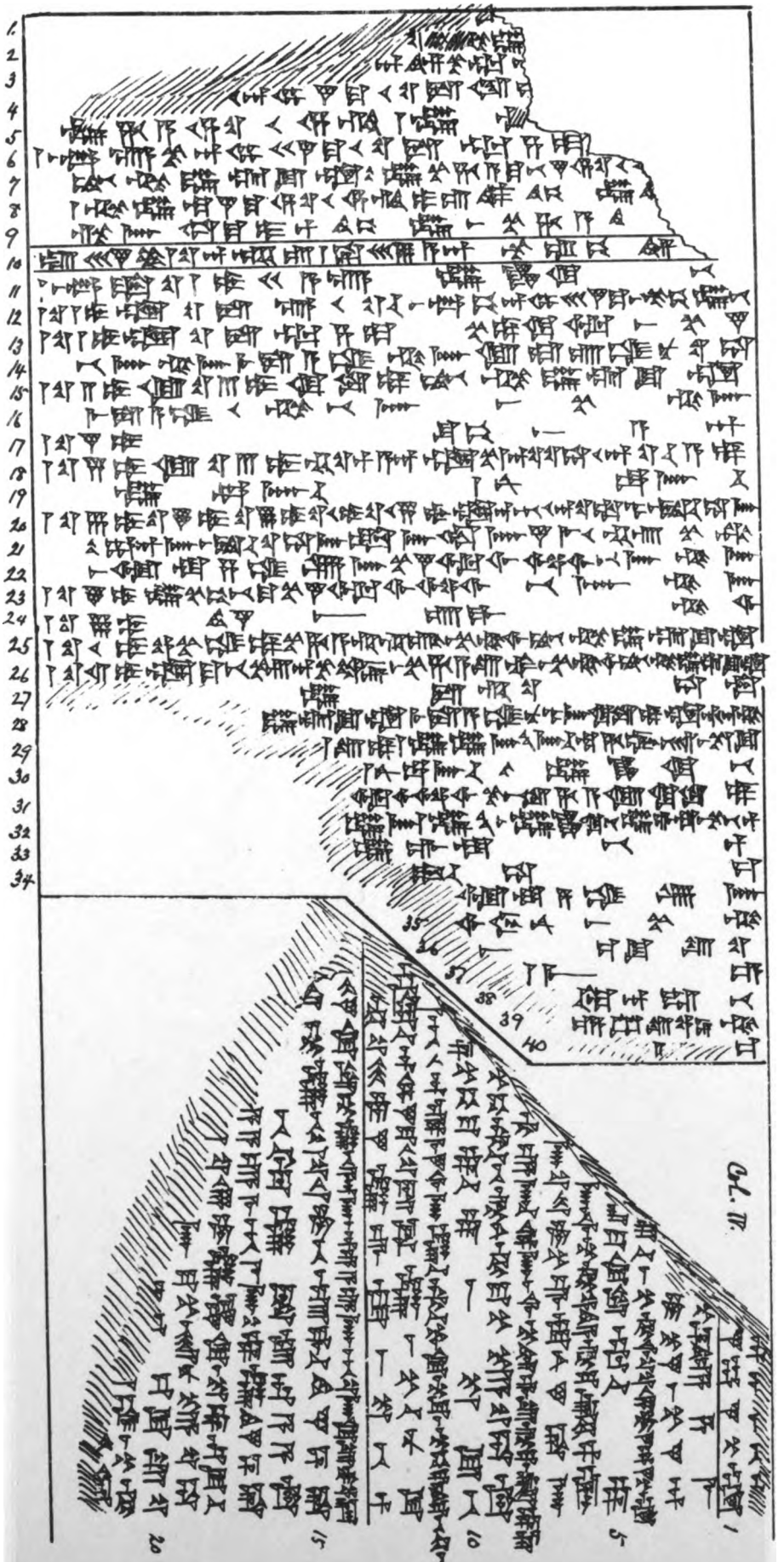
K.7838. Rev.

Col. III.



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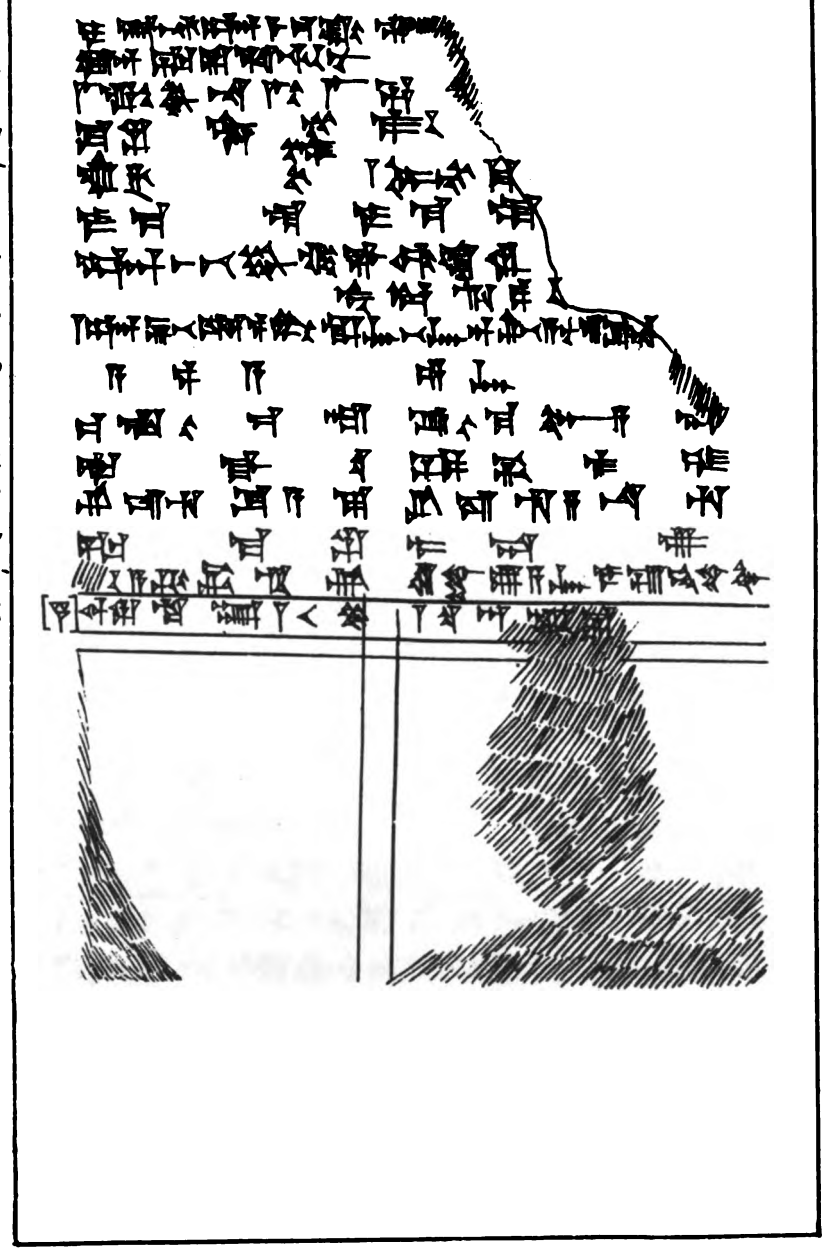
K 2329 Rev:



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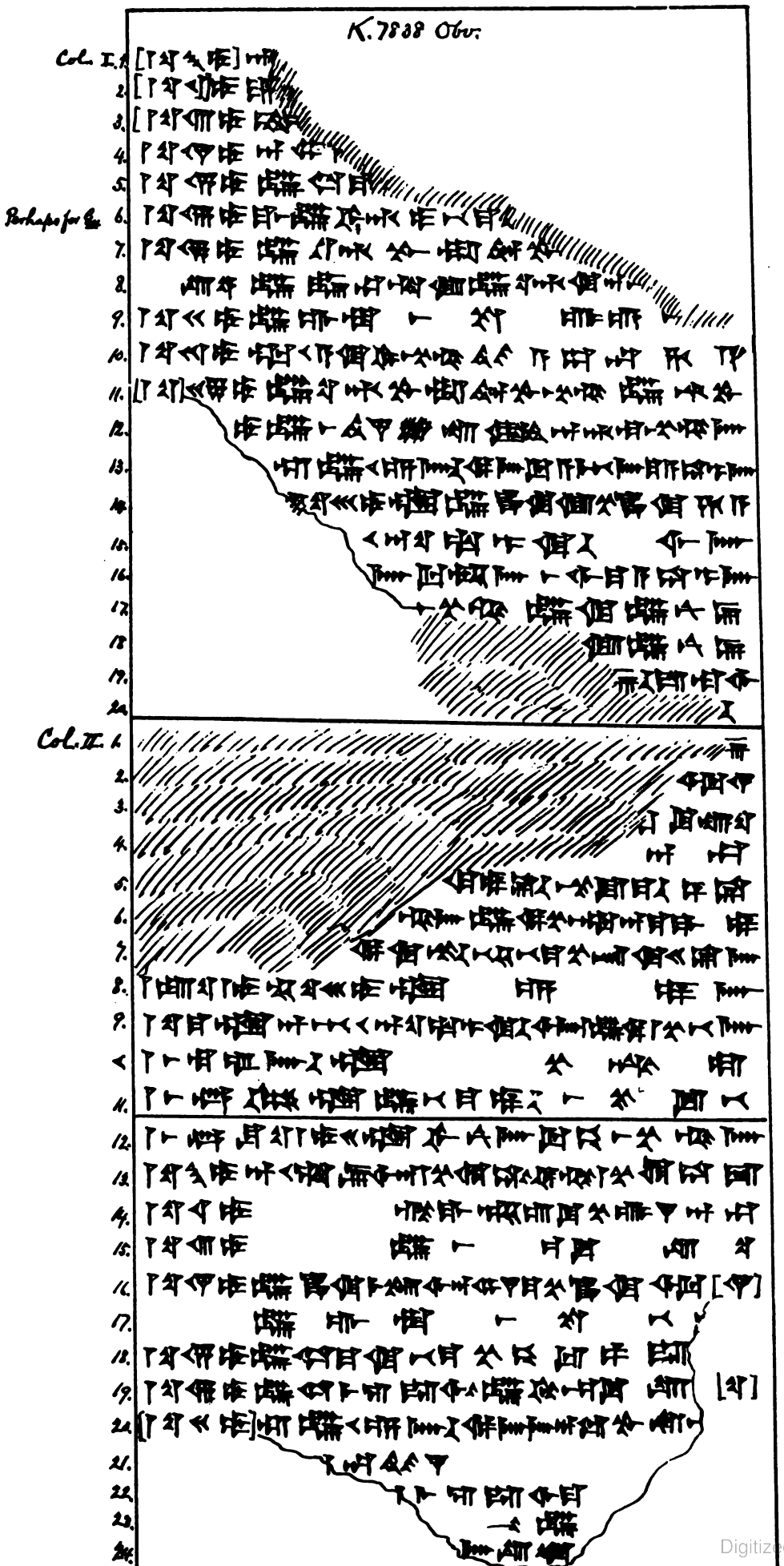
K.7838 Obv.



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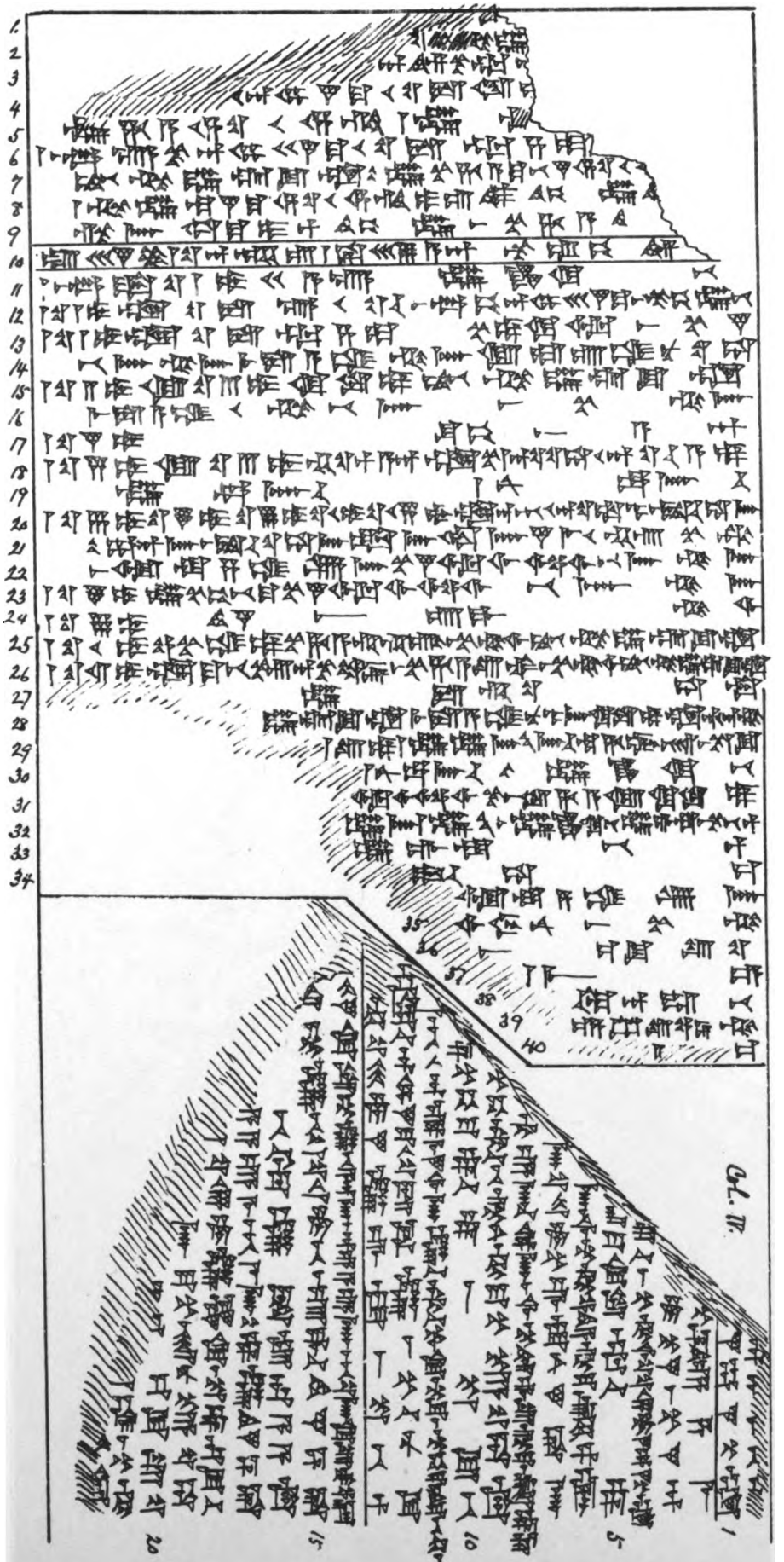
K.7838. Rev.

Col. IV.



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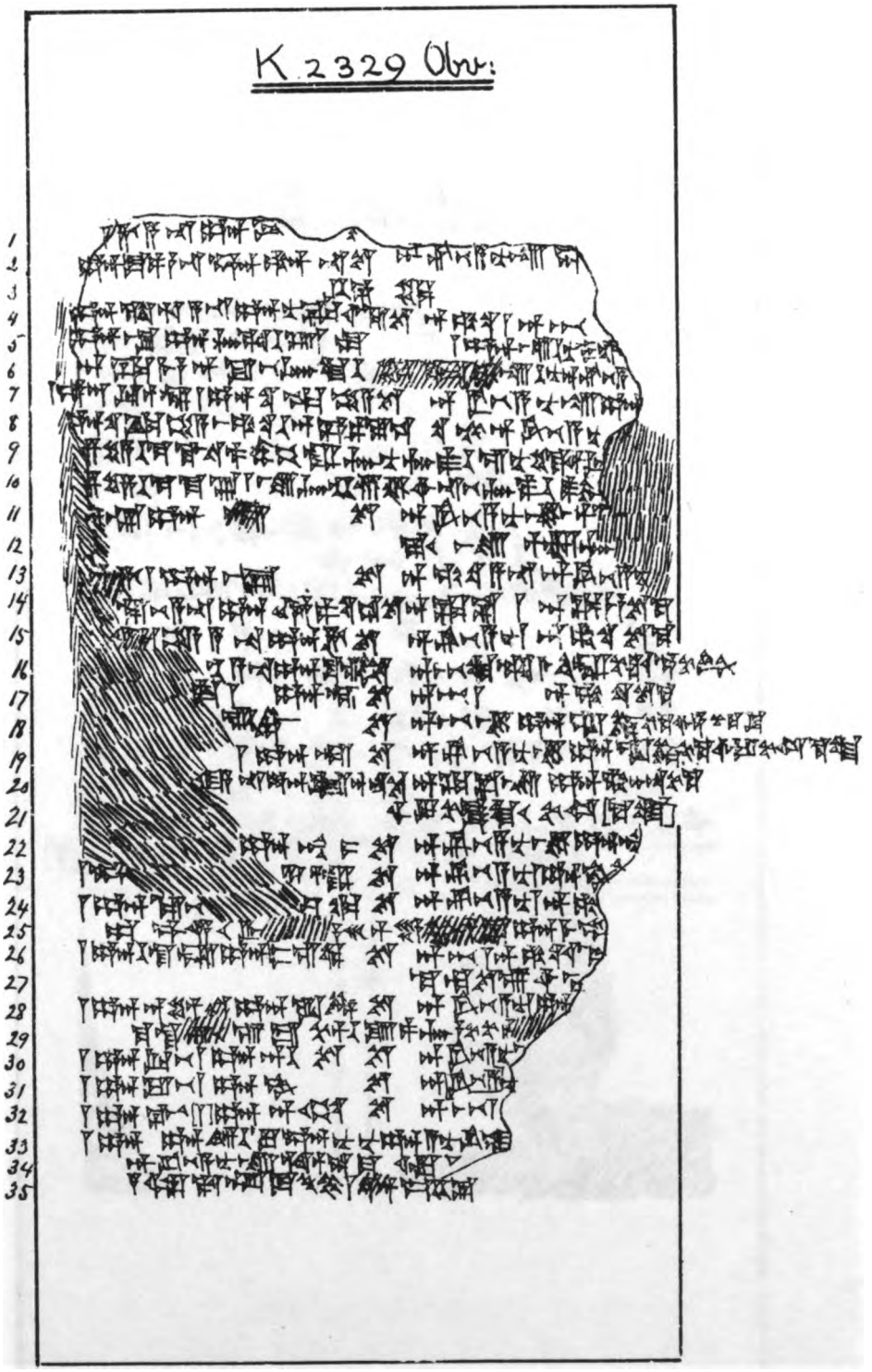
K 2329 Obv:



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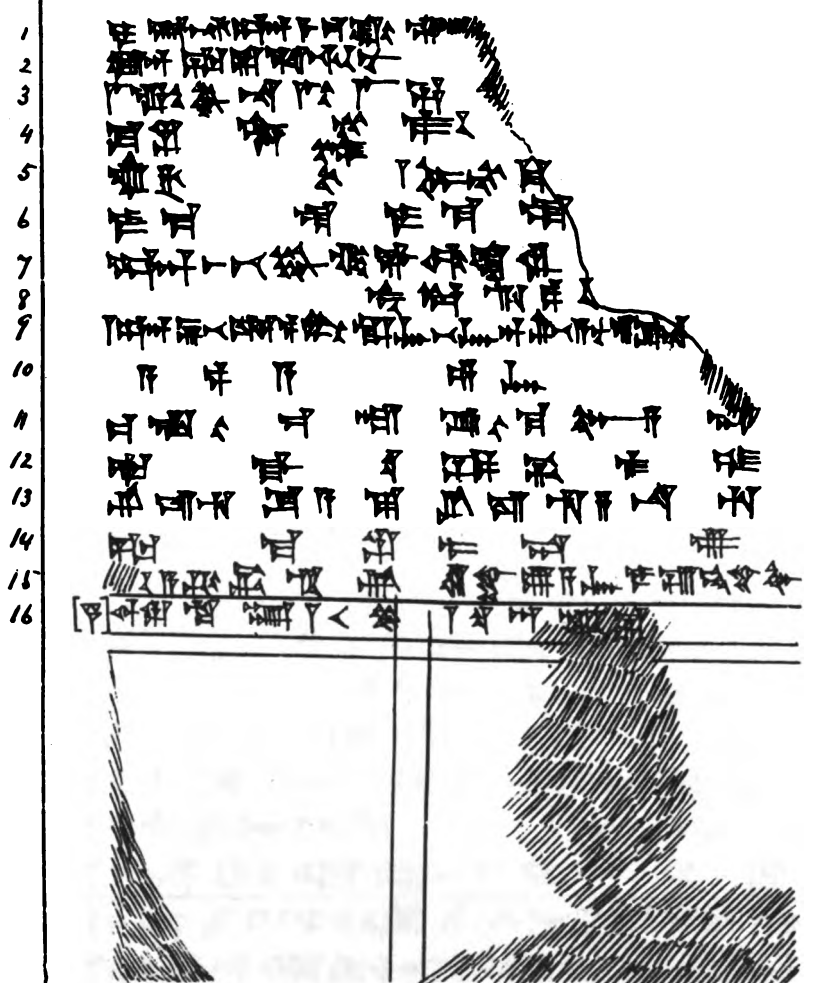

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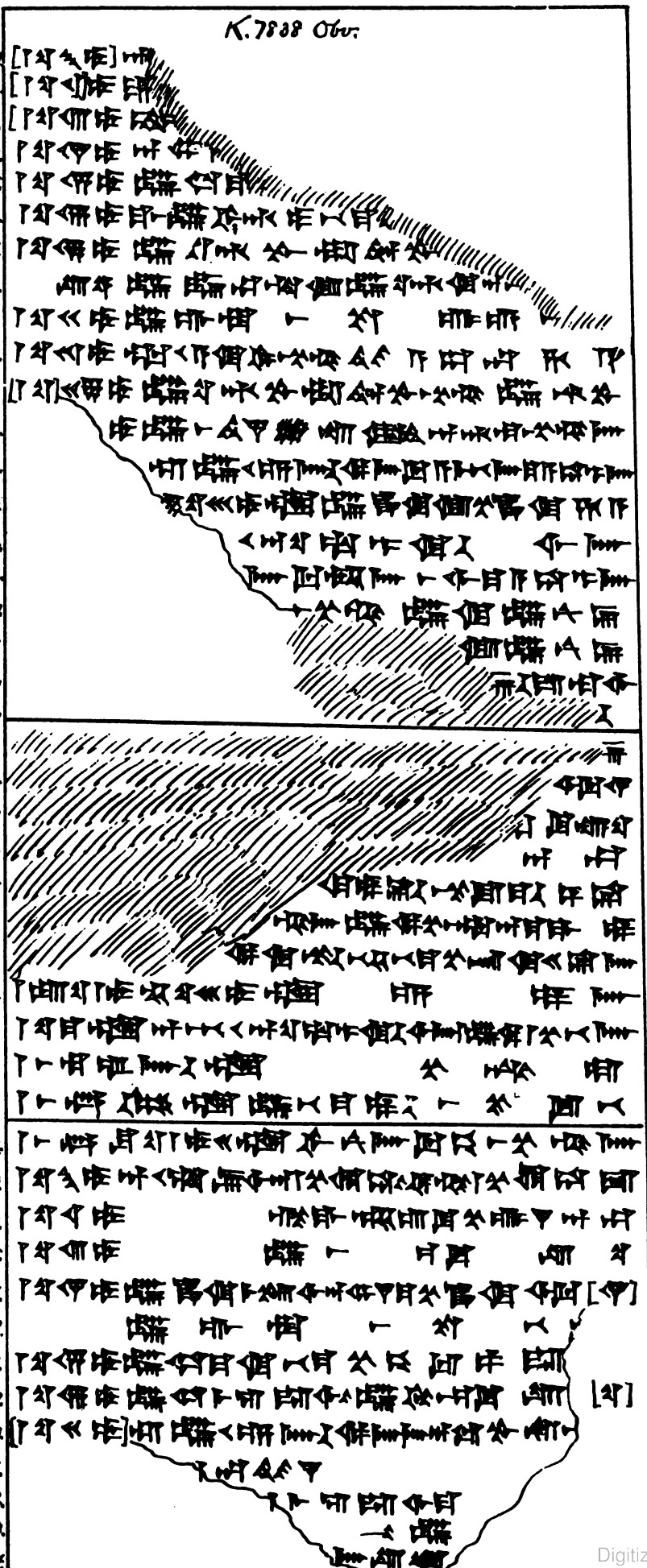
K. 7838 Obv.



Col. I.

Perhaps for

Col. II.

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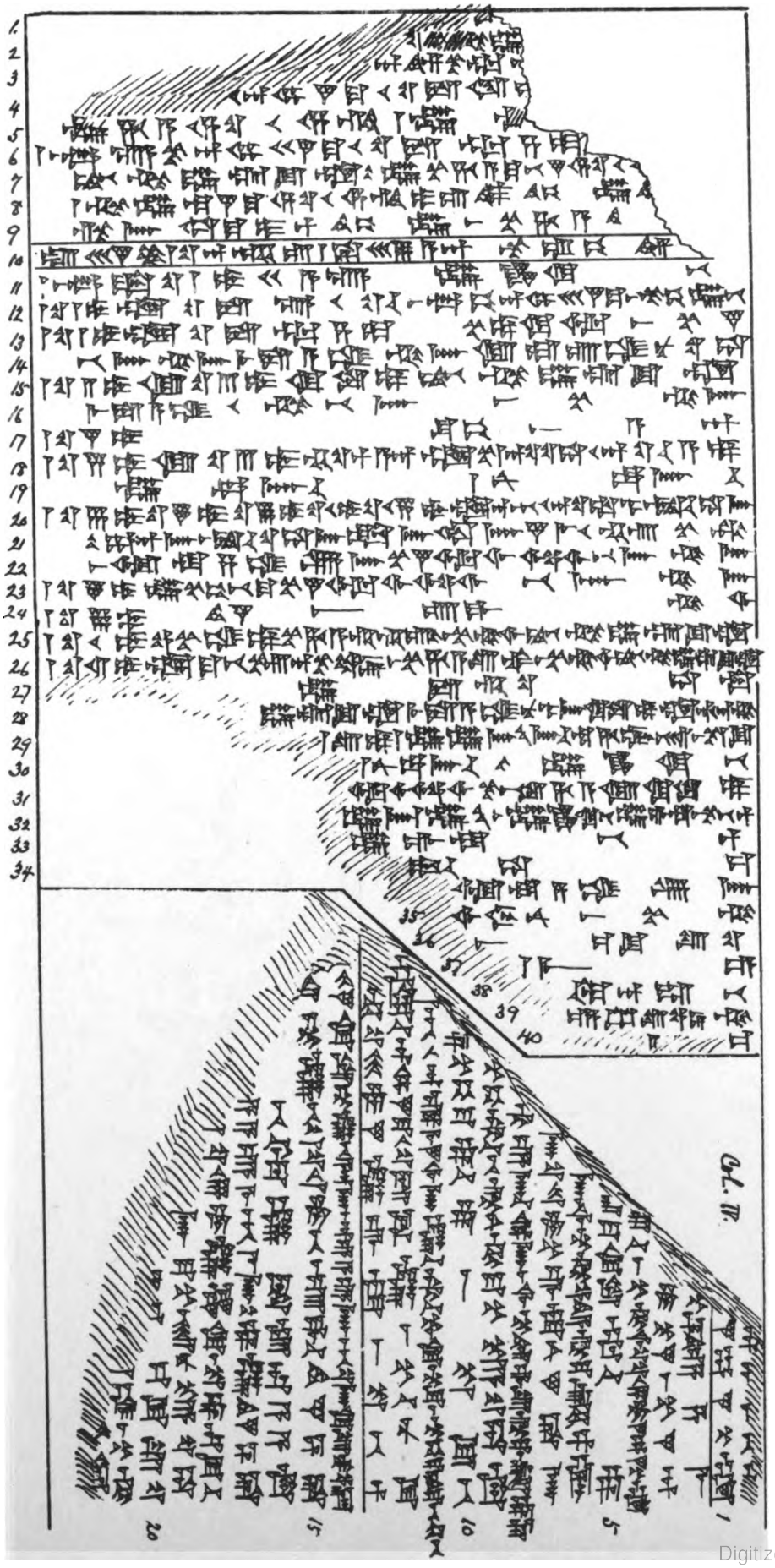
K.7838.Rev.



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